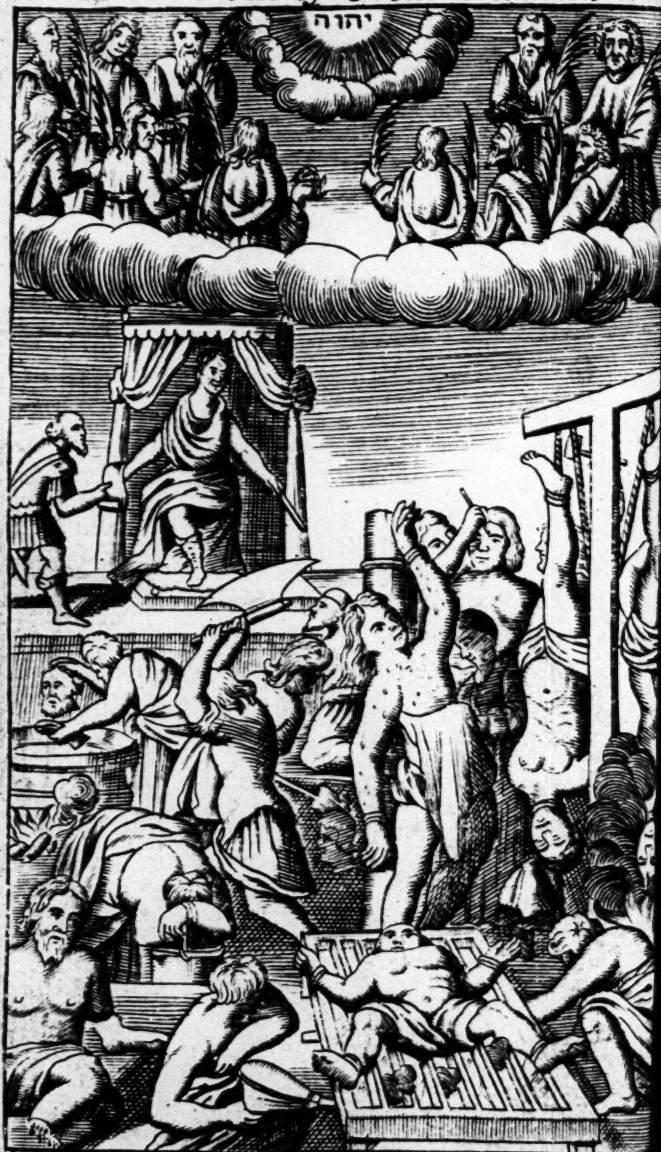
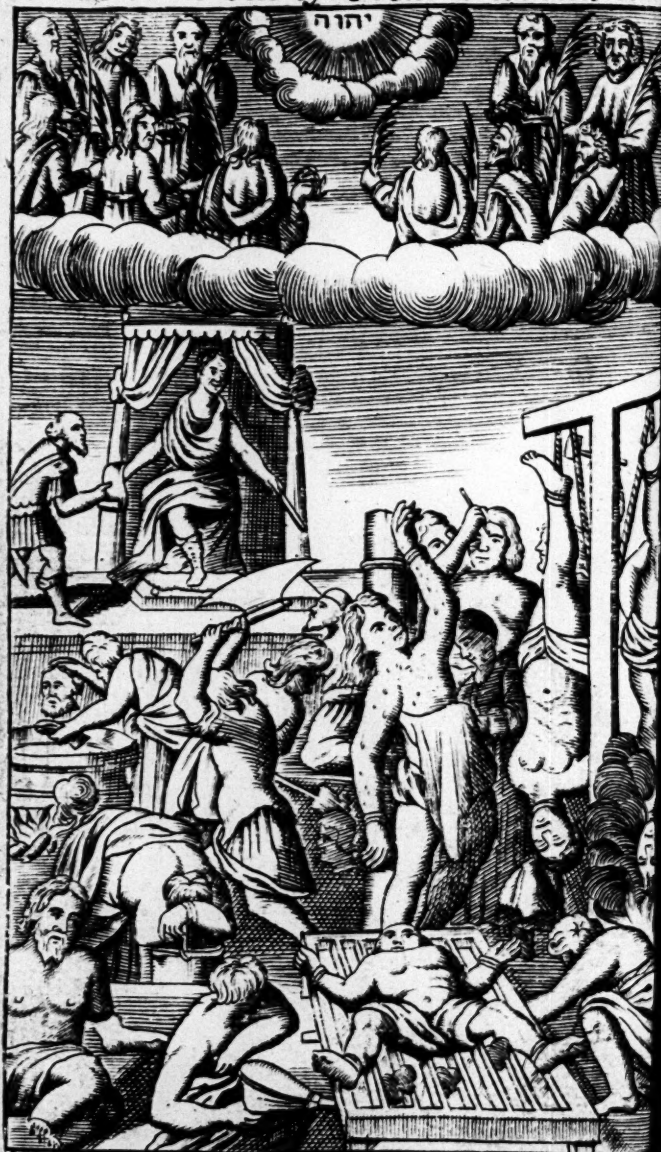


These came out of Great Tribulation.



This is the Patience, and Faith of the Saints.

These came out of Great Tribulation.



This is the Patience, and Faith of the Saints.

THE HISTORY

OF THE

Lives, Acts, and Martyrdoms
OF THOSE

Blessed Christians,

Who were Contemporary with,

O R,

Immediately Succeeded the APOSTLES.

AS ALSO

The Most Eminent Fathers of the Primitive Church, who Professed, and Suffered for the Christian Faith; for some Hundreds of Years after the Death of our LORD and SAVIOUR.

Collected from Sacred Writ, and the Records of Antiquity.

With Pictures of the several ways by which they were put to Death by their Bloody Persecutors.

Dedicated to Her Majesty ANNE, Queen of Great BRITAIN, &c.

By WILLIAM SMITH, A. M.
Author of the History of the Holy Jesus, &c.

London: Printed for Eben. Tracy, at the Three Bibles on London-Bridge, 1709.

THE
MUSEUM

OF
NATURAL HISTORY

AND
ANTHROPOLOGY

BRITISH
MUSEUM

OF
NATURAL HISTORY

AND
ANTHROPOLOGY

T O

Her Most Excellent Majesty,

A N N E,

Queen of Great Britain,
France and Ireland.

May it please Your MAJESTY,

After the Ages of Miracles, wherein our Blessed Lord and his Holy Apostles suffered the most painful and shameful Deaths (of which I have already given some brief Account) nothing prevailed so much upon the World as the Exemplary Lives, and Cruel Martyrdoms of the Christians; which made all sorts of People look with Amazement on that Doctrine which wrought so powerfully on all Ranks, and raised Persons of the meanest Education and Dispositions, and of the weaker Sex, and tenderer Years, to do, and suffer beyond what the greatest Hero's and most celebrated Philosophers had ever done.

Among these I have selected some Remarks upon the Lives and Martyrdoms of the most Eminent Fathers of the Primitive Church, who Professed and Suffered for the Christian

The Epistle Dedicatory.

Faith, for some Hundreds of Years after the death of our Holy Redeemer.

And where can I more properly place these my weak Endeavours than at the Feet of Your Majesty, in whose most happy Reign we cannot say what the Apostle tells the Christians in his Days, That those who will live godlily in Christ Jesus must suffer Persecution; but on the contrary, That under Your Majesty's most gracious Government, We may live peaceable and quiet lives in all Godliness and Honesty. And what may we not promise our selves under so Religious a Princess, who makes Equity and Justice the Foundation of Her Throne, upon whom God hath poured forth abundantly the most precious Treasures of his Grace, and who seems to be made choice of by Heaven to Triumph over Tyranny by Her Arms, over Impiety by Her Faith, over our Divisions by Her Moderation, and over Vice by Her Virtue; And who, I doubt not, will have the Goodness to pardon the presumption of this humble Dedication from

Her Majesty's most Obedient

and Loyal Subject,

William Smith.

The Life of St. STEPHEN, the Proto
(or first) Martyr for the Christian Faith,
who was Stoned to Death.



THE Christian Religion being design'd by
God for the Reformation of Mankind,
and rooting out that Barbarism and Ido-
latri which had overwhelm'd the
World, could not but meet with much
opposition from those who found the Doctrine
thereof would destroy their Empire of Vice and Er-
ror. Hence this Sect was every where spoken against,
and equally opposed by the Gentiles and Jews. The

6 The Life of St. STEPHEN,

first despised it for its Novelty, as having no Antiquity to recommend it; and which by a plain simple Doctrine, controlled their vain Philosophy. The Jews were vext to see their Expectations of a Mighty Prince, who should highly exalt them and their Nation, and redeem them from their present Slavery, frustrated by the coming of a *Messiah*, who appeared under all the Circumstances of Meanness and Disgrace, and was so far from rescuing them from the Power of the *Roman* Yoke, that for their Obstinacy and Unbelief, he threatened the final and irrevocable Ruin of their Country; and by the Doctrine he publish'd, plainly told them, he intended to abolish those ancient *Mosaic* Institutions and Ceremonies for which they had so great a Veneration. According'y, when he came among them, they entertain'd him with all the Instances of Cruelty and Contemp't, and whatever might expose him to the Scorn and Odium of the People: They vilify'd and reproach'd his Person, as but the Son of a Carpenter, a Glutton, a Drunkard, a Traitor, and as an Enemy to *Cesar*. They slighted his Doctrine as the talk only of a rude and illiterate Person; traduc'd his Miracles, as Tricks of Imposture and the Effects of his Confederacy with Satan. And when all this would not do, they violently laid Hands upon him, and took away his Life: And now one would have thought their Spite and Fury should have abated; but their Malice and Revenge increasing by Success, they resolv'd to proceed in these bloody Methods, and to let the World see that the Disciples and Followers must expect no better Quarter than their Master, it was not many Months before they took occasion to refresh their Rage in St. Stephen's Martyrdom; the History of whose Life and Death we now come to make some brief Remarks upon.

The Scripture gives no Account either of the Country or Kindred of this holy Man. That he was a Jew, the Relation in his Apology sufficiently manifests. Antiquity

equity makes him to have been one of the Seventy Disciples chosen by our Lord as Fellow-helpers to the Apostles in the Ministry of the Gospel: And indeed, his admirable Knowledge in the Christian Doctrine, and his singular Ability to defend the Cause of Christ's Messiah-ship against its most violent Opposers, plainly argue him to have been some considerable time trained up under our Saviour's immediate Instructions. He was certainly a Man of great Zeal and Piety, and endow'd with extraordinary measures of that Divine Spirit, which was lately shed upon the Disciples; and incomparably furnish'd with miraculous Powers, which peculiarly qualify'd him, for a place of Honour and Usefulness in the Church, whereunto he was advanc'd upon this Occasion.

The Primitive Church, among the many Instances of Piety, was in none more remarkable than in Charity; Living, and Loving as Brethren, being of one Heart and of one Soul, and continuing together with one Accord. They Prayed and Worshipp'd God in the same Place, and fed together at the same Table; None could want, for they had all in common. The Rich sold their Estates to minister to the Necessities of the Poor, and deposited the Mony into one common Treasury, the Care whereof was committed to the Apostles, to see Distribution made as every one's Case and Exigency did require. The Church increasing every Day by vast Numbers of Converts to the Faith, the Apostles, probably, were forc'd to take in others to assist them in this Affair. By which means an equality was not observ'd; but either through Favour, Partiality, or the Over-sight of those that manag'd the Matter, some had larger, and others less Relief than their Necessities call'd for. This occasion'd Heats and Animosities in the first and purest Church that ever was; the *Gracians* murmuring against the *Hebrews*, because their Widows were neglected in the daily Ministrations. It is suppos'd, that those *Gracians* were *Jews* in Religion,

8 The Life of St. STEPHEN,

ligion, and *Gentiles* or *Heathens* by Descent; and tho' now Converted to Christianity, yet it may be supp'd, that the Persons intrusted with the Distribution of the Mony being for the greater part *Jews*, they might be kinder to those of their own Nation, who were their Neighbours, and it may be their Kindred, than to such as only agreed with them in the profession of the same Religion, and who indeed, were not generally so capable of contributing to the Church's Stock. as the Native *Jews*, who had Lands and Possessions, which they Sold and laid at the Apostles Feet.

To compose this Difference, Seven Deacons were appointed, who were to serve Tables, or wait upon the Necessaries of the Poor, that the Apostles being freed from these Incumbrances, might the more diligently devote themselves to Prayer and Preaching of the Gospel. Among these new elected Officers *St. Stephen* was the Chief, who was well skill'd in all parts of the Christian Doctrine, and fired with great Eloquence to publish the same, and confirm'd the Truth thereof by many publick and unquestionable Miracles; which quickly awaken'd the Malice of the *Jews*, and five Parties of them combin'd together to send some of their Societies to encounter and oppose him, namely, the Synagogue of the *Libertines*, that is, such as having been made Captives by the Fortune of War, had been set free by their Masters, and permitted to live after the manner of their Ancestors: The *Cyrenians*, that is *Jews* who inhabited *Cyrene*, another City in *Lybia*; the *Alexandrians*, there being a mighty Inter-course between the *Jews* at *Jerusalem* and *Alexandria*, where a multitude of *Jews* dwelt; the *Cilicians* a known Province of the Lesser *Asia*, where *St. Paul* was born. And lastly, the Synagogue of *Asia*, or that part of it which lay near *Ephesus*, as it is plain *Asia* is to be taken in the New Testament.

These Persons of different Countries, who were Skilled in the Subj. of their Religion, rose up all

at once to dispute with *Stephen*; upon what particular Subject we find not, but we may (with one of the Ancient Fathers) suppose they Discours'd him in this manner: "Tell us, Young Man, what comes into thy Mind thus rashly to reproach the God of our Fathers? Why dost thou study with cunningly contriv'd Arguments to deceive the People, and with deceitful Miracles to Ruin our Nation? Is it not altogether improbable, that he should be God who was born of *Mary*? That the Maker of the World should be the Son of a Carpenter? Was not *Bethlehem* the Place of his Birth, and *Nazareth* of his Education? Canst thou imagine him to be a God that was born upon Earth, who was so poor that he was wrapt up in Swaddling Cloths, and thrown into a Manger? Who was forced to fly from the Rage of *Herod*, and to wash away his Pollution by Being Baptiz'd in *Jordan*: Who was Subject to Hunger and Thirst, to Sleep, and Weariness; who being bound was not able to escape; nor being Bufferred to rescue and Revenge himself; who when he was hanged could not come down from the Cross, but underwent a Cursed and Shameful Death: Wilt thou persuade us that he is in Heaven whom we know to have been buried in the Grave? That he should be the Life of the Dead, who is so near akin to Mortality himself: Is it probable, that God should suffer such things as these? Would he not rather with a word of his Mouth have struck his Adversaries dead at the first Approach, and set them beyond the reach of making attempts upon his own Person? Either cease therefore to deceive the People with these Impostures, or prepare thy self to undergo the same Fate which the Man, whom thou callest the Son of God, met with.

To which (says the Father) *St. Stephen* might probably make this Reply: And why, Sirs, should these things seem incredible? Have not you the Writings of the Prophets by you? Do you not read the Books of *Moses*

20 The Life of St. STEPHEN,

" and profess yourselves to be his Disciples? Did not
 " *Moses say, A Prophet shall the Lord your God raise*
 " *up unto you of your Brethren like unto me, him shall ye*
 " *hear? Have not the Prophets long since foretold,*
 " *That he should be born at Bethlehem, and conceiv'd*
 " *in the Womb of a Virgin? That he should fly into*
 " *Egypt; That he should bear our Griefs, and carry our*
 " *Sorrows? That they should pierce his Hands and Feet,*
 " *and hang him on a Tree? That he should be Eury'd,*
 " *Rise again, and Ascend up to Heaven with a Shout?*
 " Therefore now shew me some other in whom all
 " these Prophecies were accomplish'd, or learn with me
 " to adore as God our Crucify'd Saviour. Blind and ig-
 " norant that you are of the Predictions of *Moses*, You
 " thought you Crucify'd a meer Man; but had you
 " known him, you would not have Crucified the Lord of
 " *Glory: You deny'd the Holy One and the Just, and de-*
 " *sired a Murderer to be granted to you; but put to Death*
 " the Prince of Life.

This is the Sum of what that Eloquent Father Ima-
 gines St. Stephen did, or might have return'd to their
 Enquiries; which, whatever it was, was deliver'd with
 that Life and Zeal, that evidence and strength of Rea-
 son, that his Opposers had not one word to say against
 it; *They were not able to resist the Wisdom, and the Spirit*
by which he spake; and departed with Shame and Grief;
 resolving, if possible, to accomplish by Force what
 they could not do by force of Reason, and suborn Men
 to say, That he threatened the Ruin of the Temple, and
 the abolishing *Moses's Rites*, and did blasphemously as-
 firm, That *Jesus of Nazareth* should take away that
 Religion which had been establish'd by *Moses*, and by
 God himself. Indeed, the *Jews* had a wonderful Re-
 verence for the Ceremonial Law, and could not endure
 to hear that it should be laid aside, but counted it a
 kind of Blasphemy to mention the dissolution thereof.
 Little thinking in how short a time these things which
 they now so highly valued, should be taken away; and
 their

their Temp'e it self laid level with the Ground ; which a few Years after came to pass by the *Roman Army* under the Conduct of *Titus Vespasian* their General, when the City was Plunder'd, and the Temple Burnt to the Ground, and was finally and irrevocable doom'd to Ruin ; so that when *Julian* the Apostate out of Spite to the Christians, commanded the *Jews* to rebuild the Temple, hoping to prove our Saviour a false Prophet, they had no sooner laid the Foundation, but a terrible Earthquake shatter'd it, with all the Buildings about it, and kill'd the Undertakers ; and when they attempted it again the next Day, great Balls of Fire suddenly issued from under the Foundation, consum'd the Workmen, and those that were near it, and forc'd them to give over their presumptuous Enterprize ; The Truth whereof is related both by Christian and Heathen Authors ; and the same Curse has ever since pursued the *Jews*, they having been destitute of Temple and Sacrifice for near Seventeen hundred Years.

The Court being sate, and the Charge brought in, and open'd, they give *St. Stephen* liberty to defend himself ; while his Judges looking earnestly upon him, discover'd an extraordinary Splendour and Brightness upon his Face ; the Innocence of his Cause, and the Cleanness of his Conscience manifesting themselves in the chearfulness of his Countenance. The High-Priest having ask'd him, Whether Guilty, or not ? He pleaded his own Cause at large to this Effect ;

“ That whatever Opinion they might have of the
 “ Magnificence of their Temple, and the Grandure of
 “ its Services, and that it was Blasphemy to think that
 “ God might be Worshipped acceptably without
 “ them ; yet if they look'd back to the Original of
 “ their Nation, they would find that God chose *Abra-*
 “ *ham* to be the Father of it, not when he lived in
 “ *Jerusalem*, and Worshipped God with the pompous
 “ Ministrations of a Temple ; but when he dwelt a-
 “ mong the Idolatrous Nations : That then it was that
 “ God

12 The Life of St. STEPHEN,

“ God called him from the Impieties of his Father's
 “ House, and admitted him to a familiar Acquain-
 “ tance and Intercourse with himself; wherein he
 “ continued for many Years without visible or exter-
 “ nal Rites, or Ceremonies, but only Circumcision,
 “ which was the Badge and Seal of that Covenant
 “ God entred into with him, to give his Posterity the
 “ Land of *Canaan*, and that, *in his Seed all the Nations*
 “ *of the Earth should be Bless'd.* And without any o-
 “ ther fixed Rite the Succeeding Patriarchs Worship-
 “ ped God for several Ages, til the time of *Moses*, a
 “ Wise, Learned and Prudent Person, to whom God
 “ particularly revealed himself, and appointed him
 “ Ruler over his People, to Conduct them out of the
 “ House of Bondage; a great and famous Prophet
 “ who was continually inculcating this Lesson to their
 “ Ancestors, *A Prophet shall the Lord your God raise up*
 “ *unto you of your Brethren like unto me, him shall ye*
 “ *hear.* That is, that God in the Latter Days would
 “ send among them a mighty Prophet, who should set
 “ up a more excellent way of Worship, to whom
 “ they should yield all diligent Attention, and ready
 “ Obedience; that when their Forefathers had fre-
 “ quently fallen into Idolatry, God commanded *Mo-*
 “ *ses* to set up a Tabernacle for some time, and after-
 “ wards a Temple was built by his Order, which tho'
 “ Stately and Magnificent, yet was not absolutely
 “ necessary, since he who had Heaven for *his Throne*, and
 “ Earth for *his Footstool*, and could not be confined to a
 “ Material Temple, nor tied to any particular way of
 “ Worship; especially when God was resolved to intro-
 “ duce a better *State of Things*: But that it was the hu-
 “ mour of this unruly and refractory Generation, to resist
 “ the Holy Ghost; and that there was few of the Prophets
 “ but whom their Fathers persecuted and slew, that had
 “ foretold the coming of the Messiah, *the Just and the*
 “ *Holy Jesus*; whom they their unhappy Posterity had
 “ actually betray'd and murder'd, without any re-
 “ gard

“gard to that Law which had been delivered to them
 “by the Ministry of Angels, and which he came to
 “fulfil and perfect.

The Holy Man was going on with the application, when the Consciences of his Auditors being sensibly stung with these Truths, they express all the Signs of Rage and Fury: But he regardless of what was done below, directed his thoughts to things above, and saw the Heavens opened, and the Holy Jesus standing at the right Hand of God, and tells his Adversaries what himself beheld: This Heavenly Vision had different effects; it encourageth Stephen, and enraged the Jews, who taking it for granted that he was a Blasphemer; resolved upon his Death without any farther Process: So impatient was their misguided Zeal, that they would not stay to procure a Warrant from the Roman Governour (without whose leave they had not Power to put any Man to Death) neither would they stay for the Judicial Sentence of the Jewish Sanhedrin or great Council; but acted the part of Zealots (who were wont to Execute Vengeance upon Capital Offenders, without staying for the ordinary Formality of Justice) and raising a great noise and clamour, and stopping their Ears, that they might hear no further Blasphemies; they unanimously rushed upon him; yet would not execute him within the Walls, least they should pollute the Holy City with his Blood, but hurried him without the City, and there fell upon him with a shower of Stones. All which time the innocent and Holy Man was upon his Knees, sending up his Prayers faster to Heaven than they could rain down Stones upon him; piously recommending his Soul to God, and charitably praying for his Murderers, that God would not charge this guilt upon them, nor severely reckon with them for it, and then gave up the Ghost, or fell asleep.

Stoning was one of the Capital punishments among the Jews, inflicted for greater and more Enormous Crimes,

14 The Life of St. STEPHEN,

Crimes, especially Blasphemy, Idolatry, and strange Worship; and the *Jews* tells us of many particular Circumstance used in this sort of Punishment. The Malefactor was to be Led out of the Consistory; at a Door whereof a Person was to stand with a Napkin in his Hand, and a Man on Horseback at some distance from him, that if any one came and said, he had something to offer for Deliverance of the Criminal, upon the moving of the Napkin the Horseman might give notice, and bring the Offender back. He had two Grave Persons to go along with him, to exhort him to Confession by the way. A Cryer went before him, Ploclaiming who he was, what his Crime, and who were the Witnesses: Being come near the Place of Execution (which was two Cubits from the Ground) he was first stripped and then Stoned, and afterwards Hanged, where he was to continue till Sunset; and then being taken down he and his Gibbet were both buried together.

Thus died *St. Stephen* the first Martyr of the Christian Faith; a Man in whom the Virtues of a Divine Life were very illustrious; a Man full of Faith and of the Holy Ghost; and Devout Men carried Stephen to his Burial, and made great Lamentation for him: His Burial (if we may believe one of the Ancients, that pretends it was revealed to him in a Vision; by *Gamaliel*, who is said to have been a Christian Convert) was on this manner. The Jewish Sanhedrin having given Order that his Carcase should remain in the Place of its Martyrdom, to be consumed by Wild Beasts, here it lay for some time Night and Day, untouched either by Beast or Bird of Prey; Till *Gamaliel*, compassionating the Case of the Holy Martyr, perswaded some Religious Christian Profelytes who dwelt at *Jerusalem*, and furnished them with all things necessary for it, to go with all possible secrecy and fetch off the Body: They brought it away in his own Carriage, and conveyed it to the Village of *Gamaliel*,
twenty

The Life of St. PHILIP, 15.

Twenty Miles distant from *Jerusalem*, where a Solemn Mourning was kept for him seventy Days at *Gamaliel's* charge, who also caused him to be buried in the East-side of his own Monument, where afterwards he was interred himself. His Festival is Celebrated December 26.

The Life of St. *PHILIP* the Deacon, who Baptized the *Ethiopian* Eunuch.



THere are divers Circumstances which make it probable that this *Philip* the Deacon was born in *Casarea*, a famous Port Town between *Joppa* and *Ptolemais*: He has by mistake been confounded with *St. Philip* the Apostle, even by the most early Writers of

16 The Life of St. PHILIP,

of the Church. But there is a vast difference between them, if we consider, that one was an Apostle, one of the Twelve, the other a Deacon only, and one of the Seven, chosen out of the People, and set apart by the Apostles, that they themselves might attend the more immediate Ministries of their Office: That the one travelled up and down the Country, while the other continued with the Apostles at *Jerusalem*: And lastly, that the one, though Commissioned to Preach and to Baptize, could not impart the Holy Ghost, which was the peculiar Prerogative of the Apostolical Office. Our *St. Philip* was one of the seventy Disciples, and *St. Stephen's* next Colleague in the Deacons Office; erected for the Convenience of the Poor, and assisting the Apostles in some interior Services: In the discharge of this Ministry he remained at *Jerusalem* for some Months after his Election, till the Church being scattered up and down, he was forced to quit his Station.

St. Stephen had been lately Sacrificed to the Rage and Fury of his Enemies; but his death would not suffice, the whole Church is now shot at, and they resolve (if possible) to extirpate the Religion it self. The principal Persecutor was *Saul*, at whose Feet the Witnesses against that Blessed Martyr, laid their long upper Garments; that they might be more nimble, whose Hands were to be first upon him to put him to Death, and afterwards the Hands of the People. A Law certainly contrived with great Prudence, that if the Witnesses were forsworn, the guilt might fall upon their own heads, and the rest might be free. This *Saul* himself confesses in *Acts* 20. 22. When the Blood of the Martyr *Stephen* was shed, saith he, I also was standing by and consented unto his Death, and kept the Raiment of them that slew him. He was at that time a Student under *Gamaliel*, and his fiery Zeal, and passionate Concern for the Traditions of the Fathers, made him pursue the design with the utmost Rage.

Having furnished himself with a Commission from the Council or *Sanhedrin*, he quickly put it in Execution, broke open Houses, seized whoever looked like the Disciple of the Crucified Jesus, and without any regard to Sex or Age, beat, and haled them into Prison; plucking the Husband from the Bosom of his Wife, the Mother from the embraces of her Children, blaspheming God and being injurious to Men, breathing out threats and slaughters where-ever he came. The Church were hereby separated, the Apostles continuing privately at *Jerusalem* to order the Affairs thereof, while the rest were dispersed about the Neighbouring Countries, publishing the glad Tydings of the Gospel, and thereby disappointed their Enemies, this proving an effectual means to enlarge the bounds of Christianity.

Among those that were thus scattered was *St. Philip the Deacon*; who went to the City of *Samaria*, the Birth-place of *Simon-Magus*, and the Metropolis of the Province, which had been for some Ages the Royal Seat of the Kings of *Israel*; but being utterly destroyed by *Hyrcanus*, had been lately rebuilt by *Herod the Great*, and in Honour of *Augustus Caesar* Emperor of *Rome*, called by him *Sebasté*. The *Samaritans* were a mixture of *Jews* and *Gentiles*, being the Remains that were left of the Ten Tribes which were carried away Captive, and those Heathen Colonies which the King of *Babylon* brought into their room; their Religion was accordingly nothing but *Judaisme* mingled with *Pagan Rites*, tho' they valued this worship of theirs, equal to that of the Temple of *Jerusalem*; which occasioned an ancient and inveterate quarrel between them, so that they had no intercourse with each other. Hence it was that the *Samaritan* Woman wonder'd that our Saviour being a *Jew*, should ask Drink of her who was a Woman of *Samaria*, for, says she, the *Jews* have no dealings with the *Samaritans*. They counted them Heathens, cursed them

18 The Life of St. PHILIP,

them would not allow them to have any Portion in the Resurrection of the Just; nor suffer an *Israelite* to eat with them, nor to say *Amen* to their Blessing: Nay, they thought they could not fasten upon our Bless'd Lord a greater Character of reproach, than to say that he was a *Samaritan*, and had a Devil.

It is true, that when the Apostles were first sent abroad, they were charged not to go in the way of the *Gentiles*, nor to enter into any City of the *Samaritans*; but when Christ by his Death had broke down the Partition Wall, and abolished in his Flesh the Enmity, even the Law of Commandments contained in Ordinances; then the Gospel came and preached Peace as well to them that were afar off, as them that were nigh. And Philip Preached the Gospel to these *Samaritans*, tho' so odious to the *Jews*, to which he effectually prepared his way with many undoubted Miracles, as by Curing all manner of Diseases, and casting out Devils, &c. Whereby the People generally embraced the Christian Doctrine.

In this City was *Simon Magus*, who by Sorcery and Magick Art, had insinuated himself into the Veneration of the People, and probably had endeavoured to persuade them that he was the true *Messias*, and the Son of God. But Philip's Miracles soon confounded his false pretensions; so that the People being sensible of their Error, they universally flock'd to hear his Sermons, and being convinc'd by the efficacy of his Doctrine, and the power of his Miracles, they became his Converts, and were by Baptism initiated into the Christian Faith. Yea, the Magician himself being confounded at the mighty things he saw done, profess'd himself his Profelyte and Disciple, and was Baptiz'd by him, either from the evidence of Truth, or from some sinister End and Design.

The Fame of St. Philip's Success in *Samaria*, quickly arriv'd at *Jerusalem*, from whence the Apostles forthwith dispatch'd some of their own Number to confirm these

new

new Converts in the Faith; *Peter* and *John* were sent upon this Errand, who being come, pray'd for them, and laid their Hands upon them, whereby the miraculous Gift of the Holy Ghost fell upon them. *Simon Magus* observing the wonderful Effect hereof, was in hopes, that by obtaining the same Power, he might recover his Reputation with the People; and therefore sought to corrupt the Apostles by Money to confer this Power upon him. But *Peter* sharply reprehended him for the Iniquity of his Offer, and advised him to make his Peace with Heaven, thereby to prevent the miserable Fate that otherwise did attend him: This Exhortation had little influence upon him, so that afterwards pretending to fly up to Heaven with Artificial Wings, his two invisible Devils, as 'tis said, failing him, he fell down and brake his Neck, as we have mention'd in the Life of *St. Peter*. After this, an Angel was sent to *St. Philip* to command him to go toward the South, unto the *Way* that goes down from Jerusalem to Gaza, which is Desert. Gaza, was a City anciently famous for the strange Efforts of *Samson's* Strength, for his Captivity, his Death, and the Burial of himself and his Enemies in the same Ruin. It was afterward Plunder'd and laid Waste by *Alexander the Great*, according to the Prophetical Curse of the Prophet *Jeremiah*, who foretold it, as if he had seen it already done, *Baldness is come upon Gaza, &c.* *Philip* instantly arose and went on his Journey, without reasoning with himself that it might be a false and deluding Vision which sent him upon an Errand, where he was more likely to meet with Trees, and Rocks, and wild Beasts than Men to Preach to: He went however to this Wilderness, well knowing God never sends any of his Servants upon such foolish Messager.

As he was in his Way, he espy'd coming towards him a Man of *Aethiopia*, an Eunuch of great Authority under *Candace Queen of the Aethiopians*; who had the charge of all her Treasure, and had come to Jerusalem to Worship.

20 The Life of St. PHILIP,

Worship. It is doubtful in what part of the World the Country here mention'd was situate, the Word being variously us'd in Scripture. Some place it in *Arabia* the Happy, not far from the *Persian Gulf*; yet it is generally thought to be in *Africa*, and in that part of the Country whose principal City was call'd *Meroe*, situate in a large Island, encompass'd by the River *Nilus*; for about these Parts, *Pliny* tells us, that Queens had a long time govern'd under the Title of *Candace*, celebration'd by the incomparable Vertues of a Queen of that Name, who was so dear to her People, that her Successors in honour of her took that Title upon them; and 'tis said, the Name of the present Queen was *Lycaste*, Daughter of King *Baazema*, and that she out-liv'd the Death of our Saviour four Years. Among the great Officers of her Court, she had one Eunuch, if not more; it being the Fashion of those *Eastern* Countries to this Day to employ Eunuchs in Places of great Trust and Honour, and especially of near Access to, and Attendance on their Queens; they being esteem'd Persons of great Value and Reputation.

It is said, That the Name of this Eunuch was *Judiah*, a potent Courtier, and an Officer of State of prime Note and Quality, being no less than High-Treasurer to the Queen; nor do we find that *Philip*, either at his Conversion or Baptism found fault with him for his Place or Greatness. *St. Peter* Baptiz'd *Cornelius*, and *St. Paul* *Sergius* the Preconsul of *Cyprus*, into the Christian Faith. For his Religion, he was Circumcis'd, and under an Obligation to observe the Rites and Precepts of the Law of *Moses*, and is therefore call'd by some of the Ancients a *Jew*: He was already entred into the Knowledge of the True God, and was now come to *Jerusalem*, probably, at the Solemnity of the Passover, or the Feast of Pentecost, to give publick and solemn Evidences of his Devotion; though an *Aethiopian*, and above four Thousand Miles distant from it; though a great Statesman, and necessarily swallow'd

swallow'd up in a Croud of Business; yet he came to *Jerusalem* to Worship, that he might appear before God in the Place which he had chosen above all other Parts of the World to place his Name there.

Having perform'd his Worship at the Temple, he did not leave his Religion there; but in travelling back to his own Country, even while he sat in his Chariot he read the Scriptures, and his Affections seem'd to be travelling toward Heaven. While the Eunuch was thus employ'd, a Messenger is sent to him from God; and St. *Philip* by a Voice from Heaven, or some immediate Inspiration, commanded to go near the Chariot, and address himself to him. He did so, and found him reading a Chapter in *Isaiah*, concerning the Death and Sufferings of the Messiah, and his meek and innocent Carriage under the bloody and barbarous Violences of his Enemies, who treated him with all manner of Cruelty and Injustice. The Eunuch, not well understanding whether the Prophet meant it of himself or another, desir'd *Philip* to explain it, who being courteously taken up into his Chariot, shew'd him that all this was ment of, and accomplish'd in the Holy Jesus, and Discours'd to him of his Nativity, his Actions and Miracles, his Sufferings and Resurrection from the Dead, and his Ascension into Heaven; which convinc'd him that our Saviour was the Messiah; and he was thereupon desirous to be admitted a Member of the Christian Church: Being come to a place where there was a conveniency of Water, he desired he might be Baptiz'd, and having profess'd his Faith in the Son of God, they both went down into the Water, where *Philip* Baptiz'd him, and wash'd this *Ethiopian* white. The Ancients say, That the Place where the Eunuch was Baptiz'd was probably, near *Bethsoron*, a Village twenty Miles distant from *Jerusalem* in the Way between it and *Hebron*, near to which, there is a Spring bubbling up at the Foot of an Hill: And that Heaven set an extraordinary Seal to his Conversion,

22 The Life of St. PHILIP,

version, and Admission into the Christian Faith that the Holy Ghost fell upon him, furnishing him with miraculous Gifts and Powers, and that St. Philip was immediately snatcht away from him.

Though the Eunuch had lost his Tutor, yet he rejoiced that he had found so great a Treasure as the Knowledge of Christ, and the true way to Heaven: And being return'd to his own Country he Preached and propagated the Christian Faith, and spread abroad the glad Tydings of a Saviour; in which respect St. Jerom calls him the Apostle of the *Ethiopians*; wherein that prediction of David was fulfill'd, *Ethiopia shall stretch out her hands unto God.* And hence the *Ethiopians* are wont to glory, as appears by the Confession of the *Abyssine* Ambassador, that by means of this Eunuch they received Baptism almost the first of any Christians in the World. And they have a constant Tradition that for many Ages they had the Knowledge of the True God of *Israel*; even from the time of the Queen of *Sheba*, or *Seba*, as their Country is called, who probably might Govern there; whose Name we are told was *Maqueda*, and having learnt from *Solomon* the Knowledge of the *Jewish* Law, and received the Books of their Religion, taught them to her Subjects, and sent her Son *Melech* to *Solomon*, to be instructed and educated by him. This *Ethiopian* Eunuch is reported to have Suffered Martyrdom, and to have been Honourably Buried, and that Diseases were cured, and other Miracles done at his Tomb. The Traditions of that Country more particularly tells us, that the Eunuch being returned home he first converted Queen *Candace*, and by her leave propagated the Christian Faith throughout *Ethiopia*, till meeting with St. Matthew the Apostle, by their joint endeavours they banished Idolatry out of all those Parts. He afterwards crossed the *Red-Sea*, and Preached the Gospel in *Arabia*, *Persia*, *India*, and many other Eastern Nations, till at length in the Island *Zaprobana*,

Taprobana, since called *Ceylon*, the Eunuch Sealed his Doctrine with his Blood.

St. Philip having done the Errand upon which he was sent, was immediately caught up, and carried away, no doubt by an Angel, and set down at *Azotus*, Anciently *Ashdod*, a Philistine City in the Borders of the Tribe of *Dan*, famous of Old for the Temple of *Dagon*, and the Captivity of the Ark for some time in this Place; and was now enlightened by St. Philip's Preaching in all Parts thereof, till he came to *Cæsarea* a City Rebuilt and enlarged by *Herod the Great*, and so called in Honour of *Augustus Cæsar*; Erecting in it a stately Palace of Marble, called *Herod's Judgment Hall*; wherein his Nephew *Herod* likewise being ambitious of greater Honours than became a Man, was eaten of Worms. Here dwelt *Cornelius*, who together with his Family, being Baptiz'd by St. Peter, was in that respect the First Fruits of the Gentile World. Hither came *Agabus* the Prophet, who foretold St. Paul's Imprisonment and Martyrdom. Here St. Paul himself was kept Prisoner, and made those excellent Apologies for himself, first before *Felix*, and afterwards before *Festus* and *Agrippa*. Here also St. Philip had his House and Family, to which probably he now retired, and where he spent the remainder of his Life; for here many Years after, we read in the *Acts*, that St. Paul and his Company, coming from *Ptolemais* in their Journey to *Jerusalem*, entered into the House of Philip the Evangelist, which was one of the Seven, and abode with them; and the same *Man* had 4 Daughters, which did Prophecy. These Virgin Prophetesses were endued with the Gift of foretelling future Events, and were an Instance of God's accomplishing an ancient Promise, that in the times of the *Messiah*, he would pour out his Spirit upon all flesh, on their Sons and Daughters, Servants, and Hand-maidens, and they should prophesie. How long St. Philip lived after his return to *Cæsarea*, and whether he made

24 The Life of St. PHILIP,

made any more Excursions for the propagation of the Faith is not certainly known : It is probable that he Died here in Peace; where his Daughters were also buried; and where his House and the Apartments of his Virgin Daughters were shown in the time of St. Jerome; and were visited and admired by the Noble and Religious Lady *Paula* in her Journey to the Holy Land.

The Life of St. TIMOTHY the Apostle and Evangelist, who was dragged about the Streets till he died.



It is generally believed that Timothy was a Lycian, born at *Lastra*, a noted City of that Province;

A Person in whom the *Jew*, the *Gentile* and the *Christian* met altogether: His Father was by Birth a *Greek*, by Religion a *Gentile*, or if a *Proselyte*, at most but a *Proselyte* of the Gate, who did not oblige themselves to Circumcision, and the Rites of *Moses*, but only to the observance of the seven Precepts of the Sons of *Noah*: His Mother *Eunice*, Daughter to the Devout and Pious *Levi*, was a *Jewess*, who yet did not scruple to marry with this *Greek*; the partition Wall now tottering, and being ready to fall, when *Jew* and *Gentile* began thus to match together. His Mother and Grandmother being eminently virtuous, instructed him in the Knowledge of Divine things, so that from a Child he was acquainted with the *Holy Scriptures*; and being Educated in the *Jewish* Religion, it made way for his Conversion to the *Christian* Faith. And *St. Paul*, in pursuance of his Commission to Preach the Gospel to the *Gentiles*, coming to *Antioch* in *Pisidia*, thence to *Iconium*, and so to *Lystra*, the miraculous Cure of an impotent Cripple there, made way for the Entertainment of the *Christian* Doctrine, and among others we are told that the Parents of *Timothy* embraced the same; who kindly entertaining the Apostle at their House, wholly resigned up their Son to his Care and Conduct. About two Years after, *St. Paul* coming to take a view of these Countreys about *Lystra*, he made choice of *Timothy*, recommended to him by the Universal Testimony of the *Christians* thereabout, as an Evangelist, to be his assistant and Companion in his Travels.

But *Timothy* not being Circumcised, *St. Paul* knew it would be a mighty prejudice to his Ministry among the *Jews*; who were extraordinary Zealous for Circumcision: He therefore becoming, in Lawful matters, all things to all Men that he might gain more, caused him to pass under that Ordinance.

St. Paul thus provided with a meet Companion,
B they

26 The Life of St. TIMOTHY

they passed through *Phrygia* and *Galatia*, and came down to *Troas*, thence they set Sail for *Samothracia*, and so to *Neapolis*, whence they passed to *Philippi*, the Metropolis of that part of *Macedonia*, where being evil intreated by the Magistrates and People, they came to *Theſſalonica*, whence the Fury and Malice of the *Jews* made them fly to *Berea*. Here they met with more generous People who readily embraced the Christian Faith, after they had compared it with the Predictions of the Prophets concerning the *Messiah*; But the implacable *Jews* forced the Christians to conduct *St. Paul* privately to *Athens*, while *Silas* and *Timothy*, whom they did not so much malign, stay'd behind to confirm the Converts of this Place. After this *Timothy* coming to *Athens*, *St. Paul* dispatched him to *Theſſalonica* to enquire into the state of Christianity in that City: From whence he in a while returned to *St. Paul* with the welcome News of their Firmness and Constancy in the Truth, who presently writes his first Epistle to them, in the Front whereof he not only inserted his own Name, but also those of *Silas* and *Timothy*; the like he did in his second Epistle to the *Theſſalonians*, which not long after he sent them, to supply the want of his personal presence which they so passionately desired.

Eighteen Months at least they continued at *Corinth*, when *St. Paul* took a Journey to *Jerusalem*, and then to *Antioch*, and having Travelled over the Countries of *Ga'atia* and *Phrygia* to establish the Gospel among them, he came to *Ephesus*, where though he met with great opposition, yet he Preached with greater Success; and tho' he resolved to go into *Macedonia*, he was forc'd to send *Timothy* and *Erastus* in his stead, who having done their Errand returned to *Ephesus* to assist in promoting the Affairs of Religion in that Place. *St. Paul* having continued three Years at *Ephesus* and the parts adjacent, determined to depart

for *Macedonia* : Having now, as *Eusebius* writes, constituted *Timothy* Governor and Bishop of the Church of *Ephesus* ; being about that time, as is suppos'd, about Thirty or Thirty-five Years of Age ; who tho' he was thus settled, yet accompany'd *St. Paul* some part of his Journey into *Greece*, and being return'd to his Charge, the Apostle writ his first Epistle to him to encourage him in his Duty, and direct him how to behave himself in that eminent Station in which he had set him ; the Epistle being a short draught of the Life and Conversation of those who are appointed to be the Guides and Ministers of Religion. The holy Man follow'd his Directions, and was no doubt faithful to his Trust, which he managed with all Care and Diligence. *St. Paul* about Six Years after being a Prisoner at *Rome*, wrote a second Epistle to *Timothy*, to excite him to a mighty Care and Fidelity in undermining the false and subtle Insinuations of Seducers ; ordering him to come with all speed to *Rome*, who accordingly came and joyn'd with him in the several Epistles written thence to the *Philippians*, *Colossians*, and to *Philemon*, as his Name in the front of them does abundantly declare. During his stay at *Rome*, he was upon some occasion cast into Prison, but again set at liberty about the time of *St. Paul's* Enlargement, as that Apostle clearly intimates in the close of the Epistle to the *Hebrews* : After which he came back to *Ephesus*, and probably never remov'd till his Translation into Heaven : And here he became acquainted with *St. John the Divine*, who lay in the Bosom of our Lord.

The *Ephesians* were a loose, impious, wanton, effeminate, prophane and prodigal People, and banished *Hermodorus* only because he was more sober and thrifty than the rest. They were strangely bewitch'd with the Study of Magick, Sorcery, and Divination, and miserably over-run with Idolatry, especially of

28 The Life of St. TIMOTHY,

the Temple and Worship of *Diana*, for which they were famous through the whole World: They had many Idolatrous Festivals, which were Celebrated after this manner. They habited themselves in an Antick Dress, and covering their Faces with ugly Vizors, that they might not be known, with Clubs in their Hands, they carry'd Idols, in a Wild and Frantick manner, up and down the more eminent Places in the City, singing certain Songs and Verses to them, and without any Compassion or Respect to Age or Sex, setting upon all Persons that they met, bearing out their Brains, glorying in it as a brave Atchievement, and a great Honour to their Gods.

This execrable Custom offended all Pious Men, especially *St. Timothy*, whose Spirit being grieved at these Savage Barbarities, he endeavour'd to reclaim them by mild Intreaties, which not prevailing with this headstrong Rabble, he comes to them in the midst of the Street, upon one of those fatal Solemnities, and reprov'd them with some sharpness and severity; who being impatient of being Controll'd in their wild Extravagances, they fall upon him with their Clubs, beat and drag him up and down, and then leave him for dead, whom some Christians finding yet to breathe, took up, and lodg'd him without the Gate of the City, where the third Day after he expir'd, and was bury'd by the Christians of *Ephesus* in a Place call'd *Pion*, where his Body securely rested for some Ages, till *Constantine* the Great, caused it to be Translated to *Constantinople*, and Intombed, together with those of *St. Andrew* and *St. Luke*, in the great Church erected by that Emperor to the Holy Apostles. He suffered Marayrdom in the Reign of the Emperor *Domitian*, about Ninety-five Years after the Death of our Saviour. *St. Timothy* was a Man of no healthful Constitution, frequent Distem-

pers Assaulking him, which *St. Chrysostom* conceived were in a great measure owing to his extraordinary Temperance, and too frequent Fastings, an effectual means to subdue those *Youthful Lusts*, which, *Sr. Paul* caution'd him to avoid, Bread and Water being his usual Fare, which weakned his Appetite: Insomuch, that *Sr. Paul* was forc'd to impose it as a kind of a Law upon him, that he should no longer drink Water, but use a little Wine for his Stomach's sake, and his often *I firmities*: Tho' it appeared that his Soul being inspired with a true Love to God, Bodily Weakness was no great impediment, when there was a quick and generous Mind to enliven it.

The Life of St. TITUS Bishop of Crete,
who dy'd in that Island.



THE Ancient Writers of the Church made little mention of this Holy Man, so that who, and whence he was, is not known but by uncertain Probabilities. Sr. *Chrysostom* conjectures, that he was Born at *Corinth*, because in some Ancient Manuscripts, mention is made of St. *Paul's*, going to *Corinth* into the House of one *Titus*, named *Justus*, one that worshipped God, Acts 18. 7. Later Authors generally conceive him to be born in *Crete*, now *Candia*, a famous Island in the *Ægean-Sea*; and that he was of no common Extract, but of the Blood Royal of the Kings of *Crete*. But whatever his Parentage was, we are sure he was a *Greek*, probably both by Nation and Religion. The *Greek Church* in their Publick Offices give the following Account of his younger Years and Conver-

Conversion to Christianity; that being sprung from Noble Parents, his Youth was consecrated to Learning, and a generous Education. At twenty Years Old he heard a Voice, which told him he must depart thence that he might save his Soul, for that all his Learning else would be of little Advantage to him. He not being satisfied with this warning, desired again to hear the Voice: A Year after he was again commanded in a Vision to peruse the Volume of the *Jewish Law*: He thereupon opened the Book, and cast his Eye upon that of the Prophet *Isaiah*, *Keep silence before me, O Islands, and let the People renew their Strength; Let them come near, then let them speak: Let us come near together in Judgment, &c.* Whereupon his Uncle at that time Proconsul of *Crete*, having heard the Fame of our Saviour's Miracles in *Judas*, sent him to *Jerusalem*, where he continued till Christ's Ascension, when he was Converted by that Famous Sermon of *St. Peter's*, whereby he gained at once three thousand Souls: this Story is pretended to be derived out of the *Acts* said to be written by *Zenas* the Lawyer, mentioned by *St. Paul*; but of what Authority I know not; and therefore proceed to what is more certain.

Titus being arrived in *Judas*, or the Parts thereabouts, and convinced of the Truth and Divinity of the Christian Faith, he became *St. Paul's* Convert and Disciple, tho' when or where Converted we find not: It may be supposed that he either followed *St. Paul* in the Nature of a Companion and Attendant; or that he incorporated himself into the Church of *Antioch*; where when the famous Controversy arose concerning Circumcision, and the Ceremonial Law, as being equally necessary to be observed with the belief and practice of Christianity, they determined that *Paul* and *Barnabas* should go up to *Jerusalem*, to the Apostles and Elders, about this Question. In the number of these that were sent, was *Titus*, whom *St. Paul* (being encouraged to perform that Journey by a particular Revelation)

32 The Life of St. TITUS,

Revelation) was willing to take along with him; when they came thither, some zealous *Jews*, pretending to be Christian Converts, insinuated themselves into St. Paul's Company and Acquaintance, strictly observing what Liberty he took in point of Legal Rites, that they might find matter to accuse him; and charged him that he Preached to, and Conversed with the *Gentiles*, and that *Titus* an Uncircumcised *Greek* was his intimate Acquaintance, so that there was no way but to Circumcise him, to make it manifest that he had no intention to undermine the Rites and Custom of the Law. This St. Paul would by no means consent to; for tho' he was content at another time to Circumcise *Timothy* a *Jew* by the Mother's side, that he might please the *Jews* to their Edification, and to gain them to the Faith; yet he now refused to Circumcise *Titus* a *Gentile*, that he might not seem to betray the Liberties of the Gospel, harden the *Jews* in their unreasonable and inveterate prejudices against the *Gentiles*, and discourage them from embracing Christianity: He therefore peremptorily resisted the importunity of the *Jews* in this particular, and his practice herein was soon after justified by the Decree of the Council, summoned to determine this matter.

The Affair about which they were sent to the Synod at *Jerusalem* being dispatched, *Titus* no doubt returned with St. Paul to *Antioch*, and thence accompanied him in his Travels, till having visited the Churches of *Syria* and *Cilicia*, they set Sail for *Crete* or *Candia*; where St. Paul earnestly employed himself to Preach and propagate the Christian Religion, delighting to be the first Messenger of the glad Tydings of the Gospel in all Places where he came, not planting in another Mans Line, or building things made ready to his hand. But because the care of other Churches called upon him, and would not allow him to continue long enough here to settle and perfect Christiani-

ry, the Ancients, and particularly *Eusebius*, declare; That he Constituted *Titus* Bishop of that Island; which likewise seems founded in *St. Paul's* own Inrimation, where he tells *Titus*, *For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and Ordain Elders in every Church as I had appointed thee.* Several Years after *Titus* continued in his Charge at *Crete*, when he received a Summons from *St. Paul* then ready to depart to *Ephesus*: The Apostle had desired *Apollos* to accompany *Timothy* and some others whom he had sent to *Corinth*; but he chusing rather to go to *Crete*, by him and *Zenas* he wrote an Epistle to *Titus*, to stir him up to be Active and Vigilant, and to teach him how to behave himself in that Station wherein he had plac'd him; which indeed was absolutely necessary for him, who had to deal with such a loose and untoward Generation of Men as the *Cretians* were; the Country it self being not more Fruitful and Plenteous, than the Manners of the People were Debauch'd and Vicious. And *St. Paul* puts *Titus* in mind, what a bad Character *Epimenides* the Poet, a Native of *Crete*, who certainly knew them best, had given them, who says, *The Cretians are all ways Liars, Evil Beasts, Slow-bellies.* *Polybius* a Heathen Author (as well as others) charge the same things upon them: He says, That no where could be found more subtle and deceitful Wits, and generally more wicked and deceitful Counsels; that they were so very sordid and coverous, that they accounted nothing base or dishonest that was but gainful or advantageous. Besides, they were Idle, and impatient of Labour, Gluttonous, and Intemperate, unwilling to take any Pains farther than to make provision for the Flesh; and as the effect of Ease and Plenty, they were Wanton and Lascivious, and prone to the vilest and basest sort of Lust, even *Sodomy* itself. And this being the Case, *St. Paul* bids *Titus* to reprove them sharply for their corrupt and deprav'd Manners.

34 The Life of **St. TITUS**,

The main of his Epistle to *Titus* consists of Rules and Directions to several Ranks and Relations of Men, and Instructs him in the Qualifications of Pastors and Teachers; that they ought to be meek and unpassionate, free from the love of Wine, and a desire after Riches by sordid and covetous Designs; Kind and Hospitable; Lovers of Goodness and good Men; Modest and Prudent; Just and Honest; Strict and Temperate: Firm and constant in Owning and Asserting the Doctrines of Christianity that had been deliver'd to them, able both to Persuade and Comfort others, and mightily to Convince those that resist and oppose the Truth: For the poyson of Error had insinuated itself into these *Cretians*, together with the entertainment of Christianity; there being many *unruly and vain Talkers*, especially they of the Circumcision, who endeavour'd to corrupt the Doctrine of the Gospel with *Jewish Fables*, groundless and unwarrantable Traditions, mystical Cabalistic Explications, and foolish Questions and Genealogies; which they likewise mix'd with Principles of great Loosness and Liberty, that they might the better insinuate themselves into the Affections of Men, whereby they brought over numerous Profelytes to their Party; of whom they made Merchandise, gaining sufficient Advantage to themselves. So that it was absolutely necessary these Mens Mouths should be stop'd, who under pretence of Christian Liberty, perverted Men from the True Religion, and the plainness and simplicity of the Gospel. Having done with Ministers, *St. Paul* proceeds to give Directions for Persons of all Ages and Capacities, whether Old or Young, Men or Women, Children or Servants. And then of more publick Concernment, Rulers and People, and indeed how to deport themselves in the general Carriage of their Lives.

The Apostle departing from *Ephesus*, was come to *Troas*, where though he had a fair opportunity to Preach the Gospel, yet, he says, he had no rest in
his

his Spirit, because he found not *Titus* his Brother, whom he impatiently expected to bring him an account of the State of the Church of *Corinth*. Whether *Titus* had been with him, and been sent upon this Errand, or had been commanded by him to take *Corinth* in his way to *Crete* is not known. Not meeting him there, away he goes for *Macedonia*, where at length *Titus* arrived, and comforted him under all his other sorrows and difficulties, with the joyful news of the happy condition of the Church of *Corinth*, and how readily they had reformed those miscarriages which in his former Epistle he had charged upon them. Soon after *St. Paul* having receiv'd the Collections of the *Macedonian* Churches for the indigent Christians at *Jerusalem*, he sent back *Titus*, and with him *St. Luke* to *Corinth*, to excite their Charity, and prepare their Contributions against his own arrival there, and by them he wrote his second Epistle to that Church. *Titus* faithfully discharged his Errand to the Church of *Corinth*, and having performed the services for which he was sent, returned, we may suppose, back to *Crete*. Nor do we hear any further news of him till *St. Paul's* Imprisonment, at *Rome* whither, some Authors relate, he came about 20 Years after him, and continued with him till his Martyrdom, whereat he was present, and together with *St. Luke*, committed him to the Grave. Which account seems very doubtful, since *St. Paul* himself says, 2 *Tim.* 4. 10. before his Death, that *Titus* had left him, and was gone into *Dalmatia*, a Province of *Illyrium*, to plant that fierce and Warlike Nation with the Gospel of Peace, taking it probably in his way, in order to his return for *Crete*.

And this is the last notice we find taken of *Titus* in the Holy Writings; nor do the Records of the Church henceforward furnish us with any certain Memoirs or Remarks concerning him. Other Authors of suspected credit, tell us, that *Titus* converted *Pla-*

36 The Life of St. TITUS, &c.

ny the younger that Learned and Elcquent Man, Pro-
 consul of *Bithynia* and intimate Privy Councillor to
Trajan the Emperor, to the Christian Faith: For they
 relate that *Pliny* returning from his Province in *Bithy-
 nia* landed at *Crete*, where the Emperor had com-
 manded him to erect a Temple to *Jupiter*, which was
 accordingly done, and no sooner finished but *S. Titus*
 cursed it, and it immediately tumbled to the ground.
 The Proconsul being extreemly troubled, came with
 Tears in his Eyes to the Holy Man to request his Coun-
 sel, who advised him to begin it in the Name of the
 God of the Christians; and it would not fail to pros-
 per; he did so, and having finished it, *Pliny* himself,
 with his Son, were Baptized. But to leave this Sto-
 ry as we find it, the Ancients say *St. Titus* lived till
 he was 94 Years of Age, and died in Peace, lying
 buried in *Crete*, in the same Church, say the Roma-
 nists, wherein *St. Paul* Ordained him Bishop of that
 Island; which must be understood of a Church after-
 ward built, it not being likely there should be any at
 that time. At *Candia*, the *Metropolis* of *Crete*, was
 an Ancient and Beautiful Church dedicated to *St. Ti-
 tus*, wherein, under the High Altar his Remains are
 said to be Honourably laid up, and were by the *Greeks*
 and *Latines* had in great Veneration before that Fa-
 mous City fell into the Hands of the *Turks*. The
 Western Church Celebrate his Festival upon *Jan. 4.*
 and the *Greeks* August 25.

The

The Life of St. *Dionysius* the *Areopagite*,
who was Beheaded.



Dionysius was Born at *Athens*, a Place Famous for Arts and Sciences, to which Persons came from all Parts of the World, to accomplish themselves in polite and useful Learning. Tho' we find nothing said of his Parents, yet we may conclude him to be of Noble Birth, at least not of the common Rank, seeing none were admitted to be *Areopagite* Judges unless they were Nobly-born, and eminently exemplary for a Vertuous and Sober Life. He was instructed in all the Learned Sciences of *Greece*, wherein he was an early Proficient: When he was about 25 Years Old, he is said to have gone into *Egypt*, that he might perfect himself in the Study of the *Mathematicks*, and be acquainted with their secret and mystical

38 The Life of St. Dionysius,

tical Philosophy. He settled himself at *Heliopolis*, a City between *Coptus* and *Alexandria*, a place chosen by the *Egyptian* Priests, admirably advantageous for the Contemplation of the Heavenly Bodies, and the study of Philosophy and Astronomy; where a very Ancient Historian assures us that *Abraham* himself liv'd and taught the *Egyptian* Priests Astronomy, and other Parts of Learning.

Dionysius continuing his Studies in this Town one memorable Accident is reported; *Jesus Christ* the Son of God was about this time delivered up at *Jerusalem* to a shameful and painful Death by the Hands of Violence and Injustice; when the Sun as if ashamed to behold so great a wickedness, hid his head, and put on Mourning to wait upon the Funerals of its Master; This Eclipse was contrary to all the known Rules and Laws of Nature, it happening at a full Moon, when the Moon is in its greatest distance from the Sun, and caused a strange darkness for three hours together over all the Earth, as is unanimously attested not only by the four Evangelists, but *Trallianus* sometimes Servant to *Trajan* the Roman Emperor, who speaks of an Eclipse of the Sun about that time, whereby the Day was turned into Night, and the Stars appeared at Noon, accompanied with an Earthquake, whereby many Houses at *Nice* in *Bithynia* were overthrown. *Apollophanes* beholding this strange Eclipse cried out to *Dionysius*, that these were changes and Revolutions of some great Affairs; to whom the other replied, *That either God suffered or at least sympathiz'd and bore part with him that did.*

Dionysius having finished his Studies at *Heliopolis* returned to *Athens* admirably accomplished to serve his Country, and was accordingly advanced to be one of the Judges of the *Areopagus*, a Place of great Honour and Renown. This *Areopagus* was a Famous Senate House, built upon a Hill in *Athens* wherein Assembled their great Court of Justice, the most Sacred and Venerable
Tribu-

Tribunal in all Greece. Under their Cognizance came all the greater and more Capital Causes, and especially matters of Religion, Blasphemy against their Gods, and them; and therefore St. Paul was arraign'd before this Court, as a Setter forth of strange Gods, when he Preach'd to them concerning Jesus and the Resurrection. They were exactly upright and impartial in their Proceedings, and heard Causes at Night, or in the Dark, that the Person of the Plaintiff or the Pleader might have no undue influence upon them. There was no Appeal from their Sentence: Their Number is uncertain, some making them Nine, others Thirty-one, and others Fifty-one.

In this Grave and Venerable Assembly sat *Dionysius* when St. Paul about Forty-nine or Fifty Years after the Death of our Saviour, came to Athens; where he resolutely asserted the Cause of Christianity against the attempts of the *Stoick* and *Epicurean* Philosophers, who appear'd vehemently against it. The *Athenians*, who were very curious in Matters of Religion, nor understanding this new and strange Doctrine that he taught, presently brought him before the *Areopagite* Senate, where in an Elegant Oration, he with the utmost strength of Reason, plainly demonstrated the Folly and Absurdity of those many Vain Deities which they blindly Worshipped, and explain'd to them that Infinite Being that Made and Governed the World, and what indispensable Obligations he laid upon all Mankind to Worship and Adore him, especially for his exceeding Love and Kindness in sending his own Son to Publish so excellent a Religion to the World. Though his Discourse was entertain'd by some with Scorn and Laughter, yet it wanted not an happy influence upon many whom it convinced of the Reasonableness and Divinity of the Christian Faith: Among whom was *Dionysius* one of the Judges that sat upon him, and *Damaris* (who St. Chrysostom says, was

40 The Life of St. Dionysius,

was his Wife) and probably his whole House. An Ancient Author relates a particular Dispute between *Dionysius* and *St. Paul*, about the *Unknown God*, who was God-Man, and was to appear in the latter Ages, to Reform the World. This the Apostle shewed to be the Holy Jesus lately come down from Heaven, and so satisfy'd *Dionysius*, that he prayed him to intercede with Heaven, that he might be fully confirmed in this Belief. The next Day *St. Paul* having restored Sight to one that was born blind, charged him to go to *Dionysius*, and by that Token claim his Promise to be his Convert: Who being amazed at this Sight, readily renounced his Idolatry, and was with his whole Family Baptized into the Faith of Christ. An Author of the like suspected Authority, says, That *Dionysius* travell'd with *St. Paul* for three Years after his Conversion, who then Constituted him Bishop of *Athens*; that he took a Journey to *Jerusalem* to meet the Apostles, who are said to have come from all Parts of the World to be present at the last Hours of the Blessed Virgin; and that he made several Visits to the Churches in *Phrygia* and *Achaia*, to plant and confirm the Christian Faith.

After this, the Writers of his Life generally make him prepare for a much longer Journey: That having settled his Affairs in *Athens*, and nominated a Successor in his Bishoprick, he is said to go to *Rome*, from whence he was dispatched by *St. Clemens* into *France*, where he planted the Faith, and founded an Episcopal See at *Paris*; whence, about the Ninetieth Year of his Age, he returned into the *East* to converse with *St. John* at *Ephesus*; thence back again to *Paris*, where he suffer'd Martyrdom, and among a multitude of other Miracles reported of him, he is said to have taken up his Head, after it had been cut off by the Executioner, and to have carry'd it in his Hands (an Angel going before, and an Heavenly Chorus of Angels singing all the way) for two Miles together, till he

he came to the Place of his Interment, where he gently laid himself down, and was there honourably Entombed. A Story very improbable, and which several Authors of reputation make no mention of: Nothing of certainty being Related of him, but what *Aristides* the Christian Philosopher has left upon record in his Apology for the Christian Religion (who himself lived, and was probably born at *Athens*, not long after *Dionysius*.) That after a most resolute and eminent confession of the Faith; after having undergone several of the severest kinds of Torments, he gave the last and greatest Testimony of it by laying down his Life, being beheaded, as is most probable, in the Reign of *Domitian* the Roman Emperour, about 107 Years after the Passion of our Saviour. Mauny Miracles are reported by the *Roman Church*, to have been performed by him both before and after his Death: Among others, That in a Village in the Province of *Luxenburg*, not far from *Treves*, is a Church Dedicated to *Sr. Dionysius* or *Dennis* wherein is kept his Scull, at least a piece of it, on the Crown whereof there is a white Cross, while the other parts of the Scull are black; this some Authors avouch was occasion'd by *Sr. Paul's* laying his Hands on him at his Consecration, which if so, the Church may well make a Sacrament of Ordination, that in a Literal Sense confers an indelible Character and Mark upon all that receive Orders. But Protestants expect bet-evidence than has yet been produced, before they can be perswaded to believe this Monkish Story.

The Life of St. CLEMENS Bishop of Rome, who was drowned in the Sea.



IT makes not a little for the Honour of this Venerable Apostolical Man, that he was Fellow Labourer with St. Paul, and one of those whose names are written in the *Book of Life*: He was born at Rome upon Mount *Caelius*, his Father's Name was *Faustinus*, but we do not find who he was or what Profession or Course of Life he followed. Indeed in the *Book of Recognitions*, which tho' liable in some cases to just exceptions, yet being of great Antiquity in the Church, written not long after the Apostolick Age, some Remarks may be taken out of them: Therein we find St. *Clemens* giving this account of himself.

He was descended of a Noble Race, sprung from the Family of the *Casars*, his Father *Faustinianus* or *Faustus*, being near akin to the Emperor *Tiberius*, and educated

The Life of St. Clemens. 43

cared with him, and by his procurement, marry'd *Mattidia*, a Woman born of one of the chief Families of *Rome*. He was the youngest of Three Sons, his Two elder Brothers being *Faustinus* and *Faustus*, who after chang'd their Names for *Nicetas* and *Aquila*. His Mother, a Woman it seems of exquisite Beauty, was by her Husband's own Brother strongly sollicit'd to unchaste embraces; to avoid whose troublesome importunities, and yet loth to reveal it to her Husband, lest it should occasion disturbance and dishonour to their Family, she pretended to her Husband that she was commanded in a Dream, together with her two eldest Sons, to depart for some time from *Rome*. He accordingly sent them to reside at *Athens*, for the greater conveniency of their Education: But hearing nothing of them, tho' he sent Messengers on purpose every Year, he resolv'd at last to go himself in pursuit of them; which he did, leaving his youngest Son, then Twelve Years of Age, at home under the care of Tutors and Guardians. *St. Clemens* grew up in all Manly Studies and Vertuous Actions, till falling under some great dissatisfactions of Mind concerning the Immortality of the Soul, and the State of the other Life, he apply'd himself to search more narrowly into the Nature and Truth of things; and resolv'd to consult the *Egyptian* Magicians, whether by their dark Art they were able to fetch back one of those that were departed into the Invisible World, or raise a Man from the Dead, the very sight of whom might satisfy his curious Enquiries about this Matter. While he was under this suspense, he heard of the Son of God's appearing in the World, and the excellent Doctrine he Publish'd in *Judea*; wherein he was farther Instructed by the Ministry of *St. Barnabas*, who came to *Rome*. Him he follow'd, first to *Alexandria*, and thence after a little time to *Judea*; Arriving at *Casarea*, he met with *St. Peter*, by whom he was Instructed and Baptiz'd, whose Companion and Disciple

44 The Life of St. Clemens,

ciple he continued for a great part of his Life. His Father and Mother, and his two Brothers, after various Misadventures which happen'd to them, by diverse strange Accidents met all afterwards together, and were at length Converted, and Baptized into the Christian Faith.

This Account is given in those Ancient Writings, and the *Romanists*, as well as other Authors, unanimously agree that *St. Clemens* was Bishop of *Rome*; but the former find inextricable Difficulties about the Succession of the Four first Bishops of that See, scarce Two of them agreeing therein; some of their Writers tell us, That *St. Peter* being sensible of his approaching Dissolution; presented *Clemens* before the Church as a fit Person to be his Successor; the good Man, with all imaginable modesty declined the Honour, which *St. Peter* in a long Discourse urged upon him, and set out at large the particular Duties both of Ministers in their respective Orders and Capacities, as also of the People; which done, he laid his Hands upon him, and compelled him to take his Seat. How he Administred this great and difficult Province, the Ecclesiastical Records give very little Account; neither can we rely absolutely upon the Credit and single Testimony of Authors in matters so remote and distant; they tell us, That he dispatched away several Persons to Preach and Propagate the Christian Religion in those Countries whither the sound of the Gospel had not yet arrixd: Nor did he only concern himself to propagate the Faith where it was not, but to preserve the Peace of those Churches where it was already planted. For an unhappy Schism having broken out in the Church of *Corinth*, they sent to *Rome* for his Advice and Assistance in it, who in the Name of the Church whereof he was Governor, wrote back an incomparable Epistle to them, to compose and quell, as he calls it, that Impious, and Abominable Sedition that was arisen among them. The exact

time of Writing this Epistle is not known; some judge it was before the Destruction of *Jerusalem* and the Temple, and it seems more probable to be written after the Persecution under *Domitian*, and probably not long before *Clemens* was sent into Banishment. For in excuse for not answering the Letters of the Church of *Corinth* any sooner, he tells them it was by reason of those Calamities and sad Accidents that had happen'd to them.

Clemens by a firm Patience and prudent Care weathered out the stormy and troublefome times of *Domitian*, and the short, but peaceable Reign of *Nerva*; when alas the Clouds return'd after the Rain, and began to thicken in a blacker Tempest in the Time of *Trajan*, an excellent Prince indeed, of so sweet a Disposition and inoffensive Conversation, that the Roman People at the Choice of every new Elected Emperor, cry'd, *A better than Trajan*. But withal he was Zealous for his Religion, and upon that account a severe Enemy to the Christian. Among several Laws enacted at the beginning of his Reign, he publish'd one forbidding the Societies of Colleges erected up and down the Roman Empire, whereat Men us'd to meet, and liberally Feast, under pretence of more convenient dispatch of Business, and the maintenance of mutual Love and Friendship; which yet the Roman State beheld with a jealous Eye, as fit Nurseries for Treason and Sedition. Now the Christian Assemblies were look'd upon as such by their Enemies, for finding them Confederated together, and constantly meeting at the solemn Love-feasts which were kept among them in those Primitive Times; and especially being of a Way of Worship different from the Religion of the Heathen Empire, they thought they might securely proceed against them as Illegal Societies, and Contemners of the Imperial Constitution, wherein *St. Clemens*, as the Head of the Society at *Rome*, was sure to bear the deepest share. And indeed it was

46 The Life of St. Clemens,

no more than what he himself had long expected: For in his Epistle to the *Corinthians*, speaking of the Torments and Sufferings which the holy Apostles had undergone, he tells them, that he looked upon himself and his People as set to run the same Race, and that the same Fight and Conflict was laid up for him.

An Ancient Author gives an Account of the beginning of his Troubles to this effect. St. *Clemens* having Converted *Theodora*, a noble Lady, and afterwards her Husband *Sisinius*, a Kinsman and Favourite of the late Emperor *Nerva*, the gaining of so great a Man, had such an influence upon divers others of chief Note and Quality, that they also embraced the Christian Faith, This good success, procur'd to St. *Clemens* the envy and hatred of *Torcutianus*, a Man of great Power and Authority at that time in *Rome*, who by the inferior Magistrates of the City, excited the People to mutiny against this holy Man, charging him with Magick and Sorcery, and for being an Enemy and Blasphemer of the Gods, crying out, That he should either offer Sacrifice to them, or expiate his Impiety with his Blood. *Mamertinus*, the Praefect of the City, a moderate and prudent Man, being willing to appease the Uproar, sent for St. *Clemens* and mildly persuaded him to comply: But finding his Resolution inflexible, he sent to acquaint the Emperor with the Case, who return'd this short Rescript, That he should offer Sacrifice to the Gods, or be banished to *Cherson*, a disconsolate City beyond the *Pontick-Sea*: And accordingly, he was transported thither to dig in the Marble-Quarries, and labour in the Mines, a Punishment by the *Roman Laws*, accounted next to Death itself, the condemn'd Persons, being Treated with extream Rigor; for besides hard and severe Labour, he was Whip'd and Beaten, Chain'd and Fetter'd; depriv'd of his Estate, which was forfeited to the Exchequer, and degraded into the Condition of a Slave, whereby

whereby he was rendred incapable to make a Will; the Heads of the Christians were half shaved, their right Eye bored out, their left Leg disabled. their Foreheads, branded with an infamous Mark, and exposed to the most Publick Instances of Infamy and Dishonour, not to mention the Hunger and Thirst, the cold and nakedness, the filth and nastiness, which they were forced to conflict with in those miserable Places.

Arriving at the Place of his uncomfortable Exile, he found vast numbers of Christians condemned to the same miserable Fate, who were yet somewhat comforted at the sight of so good a Man, by whose constant Preaching and Exhortations, their Adversaries entertained a better opinion of them and their Religion, and which occasion'd many of the Inhabitants of those Countries to embrace Christianity, so that in a little time all the Monuments of Idolatry thereabouts were defaced and overturned: the Fame hereof being carried to the Emperor, he dispatcht *Ausidianus* the President to put a stop to this growing Sect, who in a short time put great Numbers of them to Death. And finding how readily and resolutely they offered up their Lives for the profession of their Faith, he gives over contending with the multitude, and resolved to single out a principal one among them, whose exemplary punishment might strike terror into the rest. To this purpose *St. Clemens* was pickt upon, and all Temptations to Renounce Christianity being found ineffectual, the Executioners are ordered to put him aboard a Ship and throw him into the bottom of the Sea, where the Christians might despair of ever finding his Body; to this kind of Death, used by the *Romans*, our Blessed Saviour alludes, when in the case of wilful scandal, he pronounces it *Better for a Man that a Milstone were hanged about his neck and he cast into the bottom of the Sea*. I do not credit what *Ephraim* Bishop of that Place has writ concerning the strange and miraculous discovery of the Body of *St. Clemens*: Nor the particu-

48 The Life of St. Clemens, &c.

particular Miracle of a little Child preserved a whole Year together in the Church erected to him in the middle of the Sea in the Place where he was drowned; and infinite other Miracles done there, as despairing they would find any credit among Protestants; and shall only mention one, that upon the Anniversary Solemnity of his Martyrdom the Sea retreats on each side in heaps, and leaves a fair and dry passage for three Miles together to the Martyr's Tomb, erected within a Church, built (as it must be supposed by Angels) within the Sea; and the Peoples Devotion being ended the Water returns to its own Place. His Martyrdom happened in the third Year of *Trajan*, (after he had been Bishop of *Rome* about Nine Years) One Hundred Years after the Death of our Saviour. His Festival is Celebrated by the Roman Church, November 24.

The

I
ciet
wh
we
hav
pos
Savi
and
Bish
the
con
Plac

The Life of St. *SIMEON* Bishop of *Jerusalem*, who was Rackt, and then Crucified.



IT is observable that the Similitude of Names has bred much confusion among the Writers of Ecclesiastical History, especially in the more early Ages, where the Records are but short and few. Of this we have an Instance in St. *Simeon*, whom some will have to be *Simon* the *Canaanite*, one of the Twelve Apostles; others *Simon* one of the four Brothers of our Saviour; while a third make all three to be but one and the same Person. But it is manifest that *Simeon* Bishop of *Jerusalem* was a distinct Person from *Simon* the Apostle; vastly different Accounts being given concerning their Employments, and the time and Places of their Death, *Simon* the Apostle being Mar-
tyr'd

50 The Life of St. SIMEON

try'd in *Britain*, or as others say, in *Persia*, while *Simeon* the Bishop is notoriously known to have suffer'd in *Palestine*.

St. Simeon was the Son of *Clephas* Brother to *Joseph*, Husband to the Blessed Virgin, and so his Father had the Honour to be Uncle to our Saviour, in the same sense that *Joseph* was his Father. His Mother, say some, was *Mary* the Wife of *Clephas*, mentioned in the History of the Gospel, Sister or Cousin-German to the Mother of our Lord: And if so, he was by both sides nearly related to our Saviour. He was born (says *Eusebius*) in the Year of the World, 3936. Thirteen Years, according to the vulgar computation, before our Saviour's Incarnation, He was educated according to the severest Rules of Religion professed in the Jewish Church, being entred into the Order of the *Rechabites*: An Ancient Father informing us, that when the *Jews* were busily engaged in the Martyrdom of *St. James the Just*, a *Rechabite* Priest one of the Generation of the Sons of *Rechab*, mentioned by the Prophet *Jeremiah*, Chap. 35. 2, 3. &c. *Simeon* stept in, and interceded with the People to spare so Just and good a Man, and one that was then praying to God for them.

The *Rechabites* were an Ancient Institution founded by *Jonadab* the Son of *Rechab*, who flourished in the Reign of *Jehu*, and obliged his Posterity, to drink no Wine, Sow no Fields, Plants no Vineyards, Build no Houses, but to dwell in Tents and Tabernacles. All which Precepts (the last only excepted, which Wars and Foreign Invasions would not suffer them to observe) they kept with the most Religious Reverence; and are therefore highly commended by God for their exact conformity to the Laws which were prescribed them, and are brought in to upbraid the degeneracy of the House of *Israel*, in violating the Commands he had laid upon them. They continued, (according to God's Promise, that *They should not want*

Bishop of Jerusalem.

51

a Man to stand before him for ever,) till the last times of the Jewish Church.

It is probable that *Simeon* was instructed in Christianity by our Lord himself, whose Auditor and Follower he is supposed to have been; and in all likelihood was one of the Seventy Disciples, in which capacity he continued many Years; till he was advanced to a Place of great Honour and Eminency in the Church. About the Year LXII. St. *James* the Just, Bishop of *Jerusalem*, by the Artifices of *Ananus* the High-Priest, had been cruelly Martyr'd by the *Jews*. The Succession to whose Office was so far thought to be the Concernment of the whole Christian Church, that the Apostles and Disciples of our Lord are said to have come from all Parts to Consult and Advise with those of our Saviour's Kindred and Relations, who should be put into his Place, whereupon they Elected *Simeon*, our Lord's near Kinsman, whom they all judged most worthy of the Place: How he managed the Affairs of the Church of *Jerusalem* is not particularly known to us, but we may be sure his Office was attended with sufficient trouble and difficulty, both from the malicious temper of the Turbulent People, and because it happened in the fatal Period of the Jewish Church. For the Sins of that Nation being now ripe for Vengeance, and having filled up the measure of their Iniquities, by their cruel usage of the Apostles and Messengers of our Saviour; their barbarous Treatment of St. *Stephen*, St. *James* the Great and the Less; but above all their Crucifying, with wicked Hands, the Lord of Glory, the Wrath of God came upon them to the uttermost: And the Romans took away both their Place and Nation; of which I shall give a brief Account.

The *Jews* being a stubborn People were impatient of the Tyranny of the Roman Yoke, because they looked upon themselves as a more free-born People than other Nations, and were elevated with those great

52 The Life of St. SIMEON,

Priviledges that the Almighty had bestowed upon them and therefore took all opportunities to regain their Liberty; which they unanimously attempted in the Reign of *Nero*: For *Cestius Florus*, whom the Emperor had sent to be Procurator or Governour of the Province of *Judea*, by his intolerable Oppressions and Cruelties for two Years together, which neither their Prayers nor potent Intercessors could prevail with him to abate, having tired out their patience they broke out into a Rebellion, which was begun at *Cæsarea*, but quickly overspread the whole Nation, till all Places were full of Blood and violence. The Governour being unable to suppress them, *Gallus* the President of *Syria*, came from *Antioch* with an Army to assist him; took *Typpa*, and some other Places, and sat down before *Jerusalem*, but was at last forced to raise his Siege with such precipitation that he left all his Warlike Instruments and Provisions behind. Upon this ill success *Nero* dispatched *Vespasian*, a Man of experienced Courage and Conduct, to be General of the Army, who coming into *Syria*, rallied the scattered Roman Troops, fell into *Galilee*, burnt *Gadara*, and destroyed *Jotapata*, where *Josephus* himself was taken Prisoner; and pursuing his Conquests, was preparing to Besiege *Jerusalem*; when hearing of the distractions of *Italy* by the Death of *Nero*, and the usurpations of *Galba*, *Otho*, and *Vitellius*, he Marched to *Rome* to free it from those Commotions; which Resolution was so far applauded by the Army, that they forthwith Proclaimed him Emperor. Who thereupon hastned into *Egypt* to secure that Country which was of such considerable importance to the Empire.

Vespasian sent his Son *Titus* from *Alexandria* to *Judea*, commanding him to attempt the Capital City, as the only way to put a quick Period to the War. The State of *Jerusalem* was at this time very deplorable, which tho' once a City at Unity within it self,

was now torn in peices with Intestine Divisions. *Simon* the Son of *Giora*, an ambitious Man, had got possession of the upper City. *John*, who headed a Party called the *Zealots*, an insolent and ungovernable Generation, commanded the lower Parts, and the outskirt of the Temple; the inner Parts were secured by *Eleazar* the Son of *Simon*, who had drawn over a considerable number of the Souldiers to join with him, and all these mutually opposing, and quarreling with each other. *Titus* with his Army approaching the City a while before the Feast of the Passover, he straitly Blockt all the Avenues and passages of escape, building a Wall of 39 Furlongs, which he strengthened with thirteen Forts, whereby he prevented any from coming in or going out of the City, of which War, and the Sackage of *Jerusalem*, if we compare what our Saviour said concerning it in *St. Luke Ch. 19. Verses, 41, &c.* We shall find so just a correspondence between the Prophecy and the Success as would tempt one to think that the Historian had taken his measures as much from our Lord's Predictions, as from the Events of things.

Terms of Mercy were offered to the Besieged upon surrender, but scornfully rejected, which exasperated the *Roman* Army to fall upon them with greater fierceness and severity. And now God and Man, Heaven and Earth, seemed to fight against them. For besides the *Roman* Army without, and the furious Factions and Divisions within, the dreadful Face of Famine appeared among them, hastened by the vast multitudes that came from all Parts of the Land to the Passover, and hunger raged so horribly within the City, that they took more care to rob and plunder one another of their Provisions, than of defending themselves against the Common Enemy; and so many thousands died for want of Food, that they could not bury them, but laid the Dead Bodies in heaps above Ground: Nay they broke the very Laws of Nature, *Mary* the

54 The Life of St. SIMEON,

Daughter of *Eleazar*, who was deprived of all her Provisions by the Souldiers, raging so for hunger, that she boiled her sucking Child and eat him. So that well might our Lord call those *Women blessed who were barren, and whose Paps never gave suck*. *Titus* finding that neither kindness nor cruelty would work upon this obstinate People prepared for a Storm, and having gained the Tower of *Antonia*, the *Jews* fled to the Temple hard by, the Outgates and Porches whereof were immediately set on Fire, at which the *Jews* were so astonished, that they never endeavoured to quench it. *Titus* being of a compassionate humour, was very desirous to spare the People and save the Temple; but all in vain, for a common Soldier threw a Firebrand into the Chambers that were about the Temple, which presently took Fire, and tho' the General ran, and Stormed, and Commanded it to be put out; yet the noise and confusion was so great, that his Orders could not be heard till it was too late, the Triumphant Flames prevailing in spite of all Opposition, and with such furious Rage, as if they threatened to burn up *Mount Sion* to the very roots. So effectually was our Saviour's threat fulfill'd, when he told his Disciples, who admired the stately and magnificent Buildings of the Temple, *Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down*. Nay, for the farther verifying this Prediction, *Turnus Rufus* was commanded to Plow up the Foundations thereof. All things were now hur'd into a mixture of Blood, Smoak, and Flames; the *Jews* were slain like Sheep or Dogs, and many voluntarily leapt into the Fire; the number of them that perished in this Siege amounting to eleven hundred thousand Persons, besides ninety seven thousand that were Sold for Slaves; the numberless multitudes that from all Parts flocked to the Feast of the Passover, and were by the *Roman Army* crouded up within the City, rendring this account very probable.

Such

Such was the ruin of the *Jewish Church and State*, thus was *Jerusalem* the most eminent City not only of *Judea*, but of the whole Eastern Part of the World (as *Pliny* himself confesses) utterly destroyed, notwithstanding its Antiquity, Wealth, and Strength, after it had stood from the time of *David* 1179 Years: And its very remarkable that this Siege began a while before the Passover, about the very time when they had barbarously put to Death the Son of God, Divine Justice sometimes observing such an exact proportion in executing its vengeance. Their fatal fall being not only foretold by our Saviour and his Apostles, but lately presignified by immediate Prodigies and Signs from Heaven. A blazing Comet hung over the City for a whole Year together in the shape of a Sword. A little before the War began, in the Feast of Unleavened Bread, a Light suddenly shone out at Nine a Clock at Night between the Altar and the Temple as bright as at Noon-day. An Heifer about the same time, as she was led to Sacrifice, brought forth a Lamb in the very midst of the Temple. The East-Gate of the inner part of the Temple, all of Massy Brass, and which Twenty Men could hardly shut; after it was fast locked and bar'd, was seen in the Night to open of its own accord. Chariots and Armies in Battalia were seen in the Air, seeming to encompass the City. When the Priests entred into the Inner Temple at *Pentecost*, they first perceived a noise and motion, and immediately heard a Voice that said, *Let us depart hence*. And when all things were secure and peaceable four Years before the War began, one *Jesus*, an ordinary Country Fellow, pronounced many dreadful Woes against the Temple, the City, and the People, continuing so to do, especially at Festival Times for Seven Years together, notwithstanding all the cruel usage which he met with for so doing, till at length he was dispatcht by a violent Death. But Miracles, Threats, and Warnings have no effect upon

56 The Life of St. SIMEON,

a People whom the Almighty hath once given up to incurable Infatuation.

In the midst of this calamitous and woful State of the *Jews*, we find that St. *Simeon* and the Christians in the City being timely warned by the Caution which our Blessed Lord had given them, that when they should see *Jerusalem* compassed with Armies, and the abomination of Desolation (that is the Roman Army) standing in the Holy Place, they should then flee unto the Mountain; or betake themselves to some obscure Place of Refuge; and having been lately commanded by a particular Revelation communicated to some good and Pious Men among them (which says *Epiphanius* was done by the Ministry of an Angel) to leave *Jerusalem* and go to *Pella*, they retreated thither as to a little *Zoar* from the Flames of *Sodom*, and so not one perished in the common Ruin. This being a little Town beyond *Jordan*, whose Inhabitants were *Gentiles*, which is manifest since the *Jews* under *Alexander Jannæus* their King plundered it, because they would not embrace their Religion, and probably God directed the Christians hither, that they might be out of the reach of the Bosom of destruction which was to sweep away the *Jews* where-ever it came. Here they continued till the hatred and severity of the *Romans* being asswaged they might return with safety, which they did before the time of *Adrian* the Emperor; who 47 Years after the devastation coming to *Jerusalem* in order to its reparation, found there a few Houses, and a little Church of the Christians built upon *Mount Sion*, in that very Place where that Upper Room was into which the Disciples went up when they returned from our Lord's Ascension. Here they kept their Assemblies, and shewed so many Miracles that *Aquila* the Emperor's Kingsman, who he had made Governour, and Overseer of the building of the City, embraced Christianity: But continuing in his former Studies of Magick and Astrology, after
several

several Admonitions given him to desist, he was cast out of the Church? which he so resented that he Apostatized to *Judaism*, and afterward Translated the Bible into *Greek*.

In the mean time *Simeon* no doubt was very diligent in his Office, and in the discharge thereof it pleased God to preserve him to a great Age, as a Person highly useful to the Church, even till the middle of *Trajan's* Reign, when he was brought to give his last Testimony to his Religion upon a very slight pretence. For the *Roman* Emperors being jealous of their new established Sovereignty and there being an Ancient Tradition (as appears from *Josephus*, *Suetonius* and *Tacitus*) throughout the East, That out of *Judea* should arise a Prince that should be the great Monarch of the World; which *Josephus* to ingratiate himself with the *Romans* flatteringly applied to *Vespasian*, yet this did not quiet their minds but that they still beheld all that were of the Line of *David* with a jealous Eye. This made *Domitian* the Son of *Vespasian* resolve to destroy all that were of the Blood Royal of the House of *Judah*, upon which account two Nephews of *St. Jude*, one of the Brothers of our Saviour, were brought before him and despised by him for their Poverty and meanness, as Persons very unlikely to stand Competitors for a Crown. And *Simeon* being envied by some Sects of the *Jews* for his Activity and Zeal in promoting the Christian Faith, they accused him to the Proconsul of *Syria*, for being of the Posterity of the Kings of *Judah* and a Christian, who commanded him for several Days together to be Racked with the most exquisite Torments, which he endured with so much Courage and Patience, that the Proconsul, and all that were present, were amazed to see a Person of so great an Age endure such cruel Tortures; at last he was commanded to be Crucified. He suffered in the 180th. Year of his Age, in the 10th. of *Trajan's* Reign and in the Year of our Lord 197.

The Life of St. *IGNATIUS*, Bishop
of *Antioch*, who was devoured by
Lions.



WE find little recorded concerning the Country and Parentage of this holy Man: He is by several Authors called *Theophorus*, or one that is born or carried by God; for we are told, that he was that very Child whom our Saviour took into his Arms, and set him in the midst of his Disciples, as the most lively Instance of Innocency and Humility, but St. *Chrysostom*, who had a better opportunity of knowing the truth thereof, expressly affirms that *Ignatius* never saw our Saviour, or enjoy'd any Familiarity or Converse with Him. In his Youth he was intimately conversant with

The Life of St. IGNATIUS. 59

with the Apostles, and educated by them, and it is said was St. John's Disciple. Being fully instructed in the Doctrines of Christianity, he was, for his eminent Parts, and Piety of Life, chosen Bishop of *Antioch*, the Metropolis of *Syria*, and the most famous City in the East, containing at that time above Two hundred thousand Souls. He continued about forty years at *Antioch* in the midst of stormy and tempestuous Times, but declined the Dangers that threatned him, by his Prayers, Tears, Fastings, and the indefatigable Pains he took to confirm weak and unsett'd Christians in the Faith in the midst of their Persecutions. When a quiet interval happened to the Church, he rejoyc'd therein, tho' as to himself he somewhat impatiently expected and long'd for Martyrdom, without which he reckoned he could never perfectly attain to the Love of Christ, nor fill up the Duty and Measures of a true Disciple, which afterwards became his Portion.

About the year of Christ 107, *Trajan* the Emperor, being swell'd with his late Victory over the *Scythians* and *Daci*, came to *Antioch* to make Preparations for the War against the *Parthians* and *Armenians*, entering the City with the Pumps and Solemnities of a Triumph; and being zealous for his Heathen Superstitions, he began first to enquire into the Concernments of Religion; and looking upon it as an affront to his other Successes, to be conquered by Christians, he resolved to make this Religion stoope, and to carry on the Persecution against it here, which he had already begun in other parts of the *Roman Empire*. St. *Ignatius* being always careful for the Prosperity of his Flock, thinking it more prudence to go himself, than say to be sent for, of his own accord presented himself to the Emperor, with whom it is said he had a large Discourse, who telling him, that he wondered how he durst transgress the Law, *Ignatius* asserted his own Innocency, and the Power that God had given him over Evil Spirits,

60 The Life of St. IGNATIUS,

tris; and that the Gods of the Gentiles were no better than Demons, there being but one Supreme Deity who made the World; and that his only begotten Son Christ Jesus, tho' he was crucified under *Pilate*, had yet destroyed him that had the Power of Sin, that is, the Devil, and would ruin the whole Power and Empire of the Dæmons, and tread it under the Feet of those that worshipped God in their Hearts. The Issue of this Discourse (according to the *Greek* Rituals and others) was, that he, for his Constancy and Resolution in his Profession, was sentenced to the most severe and merciless Torments, whipt with Scourges that had Leadn Bullets at the end of 'em, forced to hold Fire in his Hands, while his Sides were burnt with Papers dipt in Oyl; his Feet stood upon live Coals, and his Flesh was torn off with burning Pincers.

Having by an invincible Patience overcome the Cruelty and Malice of his Tormentors, the Emperor pronounced the final Sentence upon him, That being incurably over-run with Superstition, (as they called the Christian Faith) he should be carried by Soldiers to *Rome*, and there thrown as a Prey to Wild Beast. The good Man heartily rejoyced at the fatal Decree: *I thank thee, O Lord,* (said he) *that thou hast condescended thus perfectly to honour me with thy Love, and hast thought me worthy with thy Apostle Paul to be bound with Iron Chains.* With that he chearfully embrace his Chains, and having fervently pray'd for his Church, and with Tears recommended them to the Divine Care and Providence, he delivered up himself into the hands of his Keepers that were appointed to transport him to the place of Execution.

And tho' *Rome* was a vast way from *Antioch* in *Syria*, yet it was usual with the Governours of Provinces to send such Malefactors as were eminent for Quality, or for the Nature of their Crimes, to *Rome*, that their Punishment might be made Exemplary in the Eye of the World; Neither were his Enemies willing

he should suffer at home, for fear lest the people should have a higher Veneration for him, and a firmer Belief of that Faith which he had taught them, when they saw him sealing it with his Blood: They might likewise hope, that by so long a Journey, Men in all places where he came would be terrified from embracing that Religion which the Emperor so much detested, and the Profession whereof they must purchase at so dear a rate; And they might hope, that by this severe usage *Ignatius* himself might be broken, and forced to yield, considering his great Age, being then about Eighty years old, and the length and tediousness of the Journey, the Ways being bad at all times, but much more in Winter, without the necessary Accommodations for so aged and infirm a person, and the rude and merciless carriage of his Keepers, who treated him with the utmost Inhumanity. *From Syria even to Rome, both by Sea and Land, I fight with Beasts; Night and Day I am chained to ten Leopards, which is my Military Guard, who, the kinder I am to them, are the more cruel and fierce to me:* As himself complains. And tho' probably they thought the Romans at so great a distance might judge he suffered as a Malefactor for some notorious Crime, rather than as a Martyr for Religion, yet the Divine Providence, who knows how to bring Good out of Evil, might the rather permit it to be so, that the leading so great a Man so far in Triumph, might make Christianity more illustrious, and establish the Christians therein, who flock'd to him from all parts as he came along, and arm them with the stronger Resolutions to die for their Religion; and especially, that he might seal the Truth thereof at Rome, where his Death might teach the City that was so famous for Arts and Wisdom, a better Philosophy than they had learned before.

Being confined to a Guard of Ten Soldiers, he took his leave of his beloved *Antioch*, and was conducted on foot to *Seleucia*, a Port-Town of *Syria*, about sixteen miles

62 The Life of St. IGNATIUS.

miles distant from thence: And going on board a Ship, after a tedious Voyage they arrived at *Smyrna*; and being set ashore, *Ignatius* went to salute *Polycarpus*, Bishop of that place, and his old Fellow-Pupil under *St. John* the Apostle. Joyful was the meeting of these two holy Men: *St. Polycarpus* was so far from being discouraged, that he rejoiced in the other's Chains, and earnestly pressed him to a firm and final perseverance. From hence he writ Letters to several persons and places, and particularly one to the Christians at *Rome*, to acquaint them with his present state, and passionate desire not to be hindred in the Course of Martyrdom, which he was now hastning to accomplish, At length he arrived at *Ostia*, at the mouth of the *Tyber*, about sixteen miles from *Rome*, where the Christians in that City daily expecting him, came and receiv'd him with an equal resentment of Joy and Sorrow, being glad to see so good a Man, but grieved to think how soon, and with how severe a Death he was to be taken from them; and when some of them did but intimate that he might escape Death, he express'd a pious Indignation, intreating them not to do any thing to hinder him from hastning to his Crown.

Being conducted to *Rome*, and presented to the Praefect of the City, together with the Emperor's Letters, all things were preparing for his Martyrdom, and in the mean time the Brethren visited him, whom he pray'd with and for, and recommended the State of the Church to the Care and Protection of our Blessed Saviour, whom he earnestly sollicit'd to stop the Persecution that was begun, and bless Christians with a true Love and Charity toward one another. And that his Punishment might be more Pompous and Publick, he was brought out in one of their Solemn Festivals to execution, and being carried into the *Amphitheatre* (where the People were usually entertained with the bloody Conflict of Sword-Players, and the Hunting and Fighting of Wild Beasts) according to his own fervent desire

fire that he might have no other Grave but the Bel-
lies of Wild Beasts; the Lions were let loose upon
him, who roaring against him, he undauntly said,
*That now, as God's own Corn, he should be ground between
the Teeth of these Wild Beast, and become White Bread
for his Heavenly Master.* The Lions were not long
doing their work, but quickly dispatch'd him, leaving
nothing but a few hard and solid Bones.

This Punishment was inflicted by the *Romans* only
upon Capital Offenders, which they reckon'd the *Chri-
stians* to be, who were so often condemn'd to this kind
of Death, that if a Famine or Earth-quake did but hap-
pen, the common Outcry was, *Away with the Christians
to the Lions.*

He suffered *December 20.* in the Tenth year of the
Reign of the Emperor *Trajan*, Anno Christi 108.

About this time, while *Trajan* was at *Antioch*, the
Governours of *Bithynia* and *Palestina* sending him an
Account that they were weary'd out in executing the
Laws against the *Galileans*, and that they were an harm-
less and innocent People, and crowded in Multitudes
to Execution, publickly owning themselves *Christi-
ans*: The Emperor commanded that no enquiry should
be made after them, but if any offered themselves, they
should be put to death; which we are told was occa-
sioned by his having an Account how undauntedly
Ignatius suffered that bitter Death. And Almighty God
seem'd to vindicate his Innocency, by the dreadful and
unusual Earthquakes that happened about *Antioch* soon
after, whereby Thousands were destroyed, and *Trajan*
himself, had he not escap'd out of a Window, had
undergone the same Fate.

This excellent Man *Ignatius* (saith *St. Chrysostom*)
gloried in his Sufferings, and called his Chains his
Jewels and his Ornaments. He was rais'd both above
the Love and Fear of this present World, and could
as freely lay down his Life as another Man could put
off his Cloaths; His Soul was strongly inflamed with a
desire

64 The Life of St. IGNATIUS,

desire of Martyrdom, and often wish'd in his Journey to Rome that he might meet with the Wild Beasts which were prepared for him; and tells his Enemies he desir'd nothing more than that they might speedily devour him; and if they were backward, as they had been to some others, he would provoke and force 'em. *Let the Fire, said he, and the Cross, the Assaults of Wild Beasts, the Breaking of Bones, Cutting of Limbs, Battering my whole Body in pieces, yea, all the Torments that the Devil can invent, come upon me, so I may but attain to be with Jesus Christ*; professing he thought it much better to die for Christ, than to live and reign the sole Monarch of the World. And yet after all, the Noble Martyr look'd upon himself to be one of the least of the Faithful in the whole Church of Antioch, and that tho' it was his utmost Ambition, yet he doubted whether he was worthy to suffer for the Christian Religion.

The

The Life of St. POLYCARP, Bishop
of *Smyrna*, who was thurst thorough in
the Flames.



IT may be probably concluded from the great Age of *Polycarpus* at the time of his Death, that he was born toward the latter-end of *Nero's* Reign, and it is supposed had his Birth in *Smyrna*, an eminent City of *Ionja* in the *Lesser Asia*. The *Greeks* report, that he was educated by a Noble Lady called *Callisto*, who out of her Piety and Charity, having exhausted all her Granaries in relieving the Poor, had them suddenly filled again by St. *Polycarpus's* Prayers; of which one of their Authors relates the following Circumstances, *Callisto* being warned in a Dream, sent and redeemed *Polycarpus* (then but a Child) of some who sold him, brought him home, took care of his Education, and finding

66 The Life of St. POLYCARP,

finding him a Youth of pregnant Parts, as he grew up, made him Steward of her House; whose Charity, it seems, he dispensed with a very liberal hand, inso-much that during her absence he had emptied all her Barns and Storehouses to the use of the Poor: For which being charged by his Fellow-Servants, at her return she not knowing to what use he had employ'd them, call'd for her Keys, and commanded him to resign his Trust; which was no sooner done, but at her entrance she found all places as full as she had left them, which his Prayers and Intercessions to the Almighty had again replenished. As indeed God may sometimes work a Miracle, rather than Charity shall suffer for its Bounty.

In his younger years, we are told he was instructed in the Christian Faith by St. John; and Eusebius says, he was familiarly conversant with the Apostles, and received the Government of the Church of Smyrna from those who had been *Eyewitnesses and Ministers of our Lord*; and that St. John committed him to the Tutorage and Education of the Young Man whom he took up in his Travels, who ran away and became a Captain of Highway-men, and was afterwards reduc'd and reclaim'd by that Apostle. There now happened a great Controversie about the Observation of *Easter* between the Eastern and Western Churches, each justifying themselves by Apostolical Practice and Tradition. To prevent this from breaking out into a greater Flame, Polycarpus undertakes a Journey from Smyrna to Rome, where he reclaim'd many to the Church who had been infected with Errors, especially the pernicious Heresies of *Maricon*; who meeting him one day in the street accidentally, and being offended that he did not salute him, called out to him, *Polycarpus own Us*; to whom the good man replied in a just Indignation, *I own thee to be the First-born of Satan*. And indeed he had such a mighty Zeal, and Abhorrency of Pestilent Principles, that whenever he heard any Discourses of

that
out,
that
place
we
was
espy
sent
be g
Ener
A
tonin
stian
again
fici
mon
thei
ther
Wh
Chr
and
carp
rece
at S
fess
wis
gen
goc
solv
his
low
City
into
pan
day
Tra
bur
Fri
the

that nature, he was wont to stop his Ears, and cry out, *Good God! To what Times hast thou reserved me, that I should hear such things!* And immediately left the place. This Zeal and Carriage of his toward *Marcion*, we may suppose he learnt of *St. John*, of who he was wont to tell, That going into a Bath at *Ephesus*, and espying *Cerintus* the Arch-Heritick there, he presently started back, saying to his Companions, *Let us be gone, lest the Bath wherein there is Cerintus, the Enemy of the Truth, fall on our heads.*

About the seventh year of the Reign of *Marcus Antoninus*, a bloody Persecution began against the Christians: For the Emperor designing an Expedition against the *Marcomani*, the Terror of whom had sufficiently awakened the *Romans*, the Priests were summon'd together, and began more solemnly to celebrate their Pagan Ceremonies; being told, no doubt, that there was no better way to atone and pacify the Wrath of their Gods, than to be severe upon the Christians, who were looked upon as their most open and implacable Enemies. And now it was that *Polycarpus*, after a long and diligent discharge of his Office, received his Crown: For the Persecution growing hot at *Smyrna*, and many having already sealed their Confession with their Blood, the general Cry was, *Away with the Impious, or the Atheists*, (as the Christians were generally accounted) *Let Polycarpus be sought for.* The good Man was not at all disturb'd at the News, but resolved to endure the brunt, till his Friends knowing his singular Usefulness, and that our Saviour had allow'd his Disciples when they were persecuted in one City to fly to another, prevail'd with him to withdraw into a Neighbouring Village, where with a few Companions he continued day and night in Prayer. Three days before his Apprehension, falling at night into a Trance, he dream'd that his Pillow was on fire, and burnt to Ashes; which, when he wak'd, he told his Friends was a Prefage that he should be burnt alive for the Cause of Christ.

In

68 The Life of St. POLYCARP,

In the mean time, he was narrowly search'd for; upon notice whereof, his Friends perswaded him to retire to another Village; where he no sooner came, but his Enemies seizing two youths, whom they forced to a Confession, were by them conducted to his Lodging in the evening, and heard he was in Bed in an Upper-room; and tho' he might have escap'd into another House, yet he refused, saying, *The Will of the Lord be done*: And coming down, saluted his Persecutors with a chearful Countenance, so that they who did not know him before, wondred why so grave and venerable a poor old Man should be so eagerly hunted after. He being unconcern'd, order'd a Table to be spread, and Provisions to be set upon it, inviting them to eat, and desiring that in the mean while he might have an hour for Prayer; which being granted, he had such mighty Assistances of Divine Grace, that he continued praying near two hours together, heartily recommending to God the case of all his Friends and Acquaintance, whether Great or Little, Honourable or Ignoble, and the State of the Church of Christ throughout the World; all that heard him being astonish'd at it, and much concerned that so holy and religious a Man should be put to death.

His Devotions being ended, he was set upon an Ass, and conducted into the City. Upon the Road they were met by *Herod* and his Father *Necetas*, who indeed were the chief occasion of his Persecution, and had put the Tumult into motion. *Herod* (as *St. Augustine* says) was in an Office at that time somewhat like our Justices of the Peace; they being to guard the Provinces, to secure the publick Peace within their Jurisdictions, to prevent and suppress Riots, Robberies, Rapines. and to transmit to the Emperor the Examinations they had taken of such matters. This Man was a great Enemy to *Polycaryus*, and taking him up into his Chariot, he and his Father by plausible insinuations endeavoured to undermine his Constancy asking

ing him, what harm there was in saying, *My Lord the Emperour*, and in sacrificing, by which means he might save his Life? This was an usual way of attempting the Christians; not that they made any scruple to acknowledge the Emperour to be their Lord, they being always ready to pay all due Subjection and Reverence to Princes, but because they knew the *Romans*, who flatter'd their Emperors with the Name of Deities, by that Title usually understood Almighty God; tho', as *Tertullian* says, in any other Notion of the word they could freely call him *Lord*; and yet even *Augustus Caesar* himself modestly forbade that Title to be ascrib'd to him.

Polycarpus returned no Answer, till, being urg'd, he positively told them he would never comply to their desires; whereupon they turn their pretended Kindness into Scorn and Reproaches, thrusting him out of the Chariot with so much violence, that he bruised his Thigh with the Fall; whereat nothing daunted, as if he had received no hurt, he chearfully hastned to the place of Execution; whither being come, a confused Noise and Tumult arose, and 'tis related a Voice came from Heaven, heard by many, but none see who spake it, saying, *Polycarpus be strong, and quit thy self like a Man*. Immediately he was brought before the publick Tribunal, where a great shout was made, all rejoycing that he was apprehended. The Proconsul of *Asia* ask'd whether he was *Polycarpus*? Which being own'd, he began to persuade him to recant. *Regard*, said he, *thy great Age, swear by the Genius of Caesar, repent, and say with us, Take away the Impious*. These being the usual Proposals to Christians, who for refusing to swear by the Emperor's *Genius* were traduced as Traytors and Enemies to the State; yet they openly profess'd, that tho' they could not swear by the *Fortune* of the Emperor, (their *Genii* being accounted Deities, which the Christians knew to be but *Demons*, and cast out at ever turn) yet they scrupled not to swear

70 The Life of St. POLYCARP,

by the Emp'or's *Safety*, a thing more Sacred than all the *Genii* in the World.

The Holy Martyr looking upon the numerous Spectators with a severe Countenance, sigh'd and look'd up to Heaven, saying (tho' quite in another sense than they intended) *Take away the impious.* The Proconsul still perswaded him to swear, and to blaspheme Christ, with promise to release him, with which Temptation they usually assaulted Christians: But Polycarpus with a Noble Scorn replyed, *Threescore and six years have I served him, and yet he never did me any harm; how then shall I now blaspheme my King and my Saviour?* The Proconsul still importun'd him to swear by *Cæsar's Genius*: To whom he answer'd, "Since you are so vainly ambitious that I should swear by the Emp'or's *Genius*, as you call it, as if you knew not who I am, hear my Confession, I am a Christian; if you have a mind to learn the Christian Religion, appoint me a time, and I will instruct you in it. The Proconsul advised him to perswade the People: He answer'd, "To You I rather chuse to address my Discourse; for we are commanded by the Laws of our Religion to give to Prince, and the Powers ordained of God, all that due Honour and Reverence that is not contrary to the Precepts of Religion. As for the Multitude, I think them not competent Judges, to whom I should give an Account of my Faith."

The Proconsul finding all his Perswasions in vain, began to threaten him: *I have Wild Beasts at hand, said he, to which I will cast thee unless thou recant. Call for them,* cry'd the Martyr, *for I am immutably resolved not to change the better for the worse, accounting it fit and comely only to turn from Vice to Vertue, and not the contrary. Since thou makest so light of Wild Beasts,* (added the Proconsul) *I have a Fire that shall tame thee, unless thou recant. Thou threatnest me with Fire* (said Polycarpus) *that burns but for an hour, and is presently extinct; but*

art ignorant, alas! Of the Fire of Eternal Damnation, and the Judgment to come, reserved for the Wicked in the other World. But why delayest thou? Bring forth whatever thou hast a mind to. The Proconsul was astonished at his Constancy, and commanded the Cryer to proclaim thrice, Polycarpus has professed himself a Christian; whereat the Multitude of Jews and Pagans cry'd out aloud. This is the great Doctor of Asia, and the Teacher of the Christians; This is the Destroyer of our Gods, that teaches men not to do Sacrifice, or worship the Deities; and earnestly demanded he might be eaten by the Lions; which he denying, they unanimously required that he might be burnt alive. This being granted, and the Fire prepared, in which the Jews were peculiarly active, he unty'd his Girdle, laid aside his Garments, and put off his Shoes. The Officers then came to nail him to the Stake; but he desired them to forbear, assuring them, that he who had given him strength to endure the Fire, would enable him to stand immoveable in the hottest Flames. So they only ty'd him, who then poured out his Soul to Heaven in this following Prayer: "O Lord God Almighty, the Father of thy well-beloved and ever-beloved Son Jesus Christ, by whom we have received the knowledge of Thee, the God of Angels, Powers, and of every Creature, and of the whole Race of the Righteous who live before thee: I bless thee, that thou hast graciously condescended to bring me to this day and hour, that I may receive a Portion in the Number of thy holy Martyrs, and drink of Christ's Cup, for the Resurrection to Eternal Life both of Soul and Body, in the Incorruptibleness of thy Holy Spirit. Into which Number grant I may be received this day, being found in thy sight as a free and acceptable Sacrifice, such an one as Thou thy self hast prepared, that so thou may'st accomplish what thou, O true and faithful God, hast foreshewn. Wherefore I praise thee for all thy Mercies, I bless thee, I glorify
" thee

72 The Life of St. POLYCARP,

“fit thee through the Eternal High-Priest, thy beloved Son Jesus Christ: To whom, with Thy Self, and the Holy Ghost, be Glory both now and for ever.
“Amen.

Which last words he pronounced with a more clear audible Voice; and having done his Prayer, the Ministers of Execution blow up the Fire; which increasing to a mighty Flame, behold a Wonder seen, (say some Authors by us, who were purposely reserved, that we might declare it to others) the Flames disposing themselves into the resemblance of an Arch, like the Sails of a Ship (swelled with the Wind, gently encircled the Body of the Martyr, who stood all the while in the midst, not like roasted Flesh, but like Gold or Silver purified in the Furnace; his Body sending forth a delicious Fragrancy; which like Frankincense, or some other costly Spices, presented it self to our senses.

The blind Infidels were so far from being convinced, that they were rather exasperated by the Miracle, commanding one of those Spearmen who were wont to dispatch Wild Beasts when they became outrageous, to go near, and run him through with a Sword; upon which so great a quantity of Blood flowed from the Wound, as extinguished the Fire. Thus dy'd this Apostolical Man, in the year of Christ 167. about the hundredth year of his Age, some write the hundred and tenth.

The Amphitheatre where he suffered is in great measure yet remaining (as a late Eye-witness and diligent Searcher into Antiquity informs us;) in the two opposite sides whereof are the Dens where the Lions used to be kept.

His Tomb is in a little Chappel in the side of a Mountain on the South-East part of the City, solemnly visited by the Greeks upon his Festival-day, which the Latin Church celebrate January 26. And tho' we ought not to make severe Interpretations of the

the Actions of Divine Providence, yet it is observable, that soon after the death of *Polycarpus* the Almighty's displeasure fell, as upon other places, so more particularly upon *Smyrna*, by Plague, Fire and Earthquakes; by which means their City, which before was one of the Glories and Ornaments of *Asia*, was turn'd into Rubbish and Ashes; their stately Houses overwhelm'd, their magnificent Temple destroy'd, their Traffick spoil'd, their Ports laid waste, besides the great Numbers of People that lost their Lives. Indeed their Fate was so bad, that *Aristides*, their own Orator, who was Contemporary with *St. Polycarpus*, and fully described the same, professes he was forced to give over, being unable to proceed farther upon so lamentable a Subject.

D

The

The Life of St. *JUSTIN*, Martyr, who
with Six more was Whipp'd and Be-
headed.



JUSTIN the Martyr was one of the most Learned,
and the most early Writers of the Eastern Church:
He was born at *Neapolis*, a noted City of *Palesine*,
within the Province of *Samaria*, anciently called
Sichem. His Father was named *Priscus*, a Gentile, who
took care, together with Religion, to have him edu-
cated in all the Learning and Philosophy of the Gentile
World. In his younger years, before his Conversion to
Christianity, he travelled into *Egypt*, to be instructed
in their Mysterious Learning. Being from his Youth
acted by an inquisitive Genius to make enquiries after
Truth, he gave himself up to the Study of Philosophy:
And walking out once into a solitary place by the Sea-
side, there met him a grave ancient Man, of a venerable
Aspect,

The Life of St. Justin Martyr. 75

Aspect who fell into Discourse with him about the excellency of Philosophy, which *Justin* asserted to be the true way to Happiness, and of knowing and seeing God. This the grave Person refuted at large, and in conclusion comes to shew him who were the most likely Persons to set him in the Right Way. He tells him, that long before his reputed Philosophers there were certain Blessed and Holy Men, Lovers of God, and divinely inspired, called Prophets, who foretold things which have since come to pass; who alone understood the Truth, and designedly declared it to the World, Whose Books yet extant would instruct a Man in what most became a Philosopher to know, the accomplishment of whose Predictions did sufficiently attest their Faithfulness and Integrity; and the mighty Miracles which they wrought confirmed the Truth of their Doctrines; that they magnified the Great Creator of the Universe and published his Son Christ to the World: Concluding his Discourse with this Advice. *But as for thy self, above all things pray that the Gates of Light may be set open to thee; for these are not things discerned and understood by all, unless God and Christ grant to a Man the knowledge of them.* Which Discourse being ended he immediately departed from him.

This wise Discourse of this venerable Man kindled a Divine Flame in the Martyr's Soul, and a sincere love of the Prophets and those excellent Men that were Friends to Christ; so that he began seriously to enquire into the Christian Religion, which he confesses he found admirably adapted to terrifie and persuade those that were out of the right way, and to procure serenity and peace of Mind to those that were conversant in it; wherein he was much confirmed by the innocency of the Christians Lives, the constancy of their Sufferings, the greatest Torments of their undoubted resolutions to embrace Death in its most dreadful appearance: This very account he gives of

76 The Life of St. Justin Martyr.

It to the *Roman* Emperor. ' For my own part, says
' he, being detain'd in the Study of Philosophy, when
' I heard the Christians traduc'd and reproach'd, and
' yet saw them fearlessly rushing upon Death, and en-
' during all those Tortures that are most dreadful to
' Human Nature, I concluded, that it was impossible
' those Men should wallow in Vice, and be carry'd a-
' way with Lust and Pleasure. For what Man that is a
' Slave to Intemperance and Carnal Enjoyments can
' cheerfully bid Death welcome, which he knows must
' put a period to all his Pleasures and Delights; and
' would not rather endeavour by all means to prolong
' his Life as much as possible; and to conceal himself
' from the notice of the Magistrate, rather than volun-
' tarily betray and offer himself to present Execution?
And certainly the Martyr's Reasonings were unan-
swerable, seeing there could not be a more effectual
Proof of their Innocency, and of the Truth and Ex-
cellency of their Religion, than by being Roasted, Tor-
mented, Beheaded every Day, and sealing the Verity
thereof with their last Breath.

After his Conversion to Christianity, he writ a Dis-
course to the *Gentiles*, who were troubled at the loss of
so useful and eminent a Person, and wondred at his
sudden Change, wherein he thus bespeaks them;
' Think not, O ye *Greeks*, that I have rashly and with-
' out deliberation departed from the Rites and Cere-
' monies of your Religion; for I could find nothing
' in it really Sacred, and worthy of the Divine Ac-
' ceptance; the matters among you, as your Poets
' have ordered them, are Monuments of nothing but
' Madness and Intemperance, and if a Man apply him-
' self, even to the most Learned among you, for In-
' struction, he shall be intangled in a thousand Difficul-
' ties, and become the most confused Man in the
' World. And then proceeds with a great deal of
Wit and Eloquence, to expose the Folly and Absurd-
ities of the main Foundations of the Pagan Creed, con-
cluding

The Life of St. Justin Martyr. 77

cluding his Address with these Exhortations, ' Come
' hither, O ye *Greeks*, and partake of a most incompe-
' rable Wisdom, and be intrusted in a Divine Religi-
' on, and acquaint yourselves with an Immortal King.
' Become as I am, for I sometime was as you are.
' These are the Arguments that prevailed with me;
' This is the Efficacy and Divinity of the Doctrine,
' which like a skilful Charm, expels all corrupt and
' poysonous Affections out of the Soul, and banishes
' that Dust which is the Fountain of all Evil, whence
' Enormities, Strife, Envy, Emulation, Anger, and
' such like mischievous Passions, do proceed; which
' being once driven out, the Soul presently enjoys a
' pleasant Calmness and Tranquility. And being deli-
' ver'd from that Yoke of Evils that before lay upon
' its Neck, it aspires and mounts up to its Creator; it
' being but suitable that it should return to that place
' from whence it borrow'd its Original.

He came to *Rome* probably, about the beginning of
the Reign of *Antonius Pius*, where he fix'd his Habi-
tation, and strenuously promoted the Cause of Christi-
anity; and in Confuting the Heresies that then disturb-
ed the Church; especially those vented by *Marcion*,
who was the Son of a Bishop, born in *Pontus*, and for
despising a Virgin was cast out of the Church; where-
upon he fled to *Rome*, and broach'd many horrid Er-
rors; particularly, That there were two Gods, one,
the Creator of the World, whom he made to be the
God of the O'd Testament, and the Author of Evil.
The other a more Sovereign and Supreme Being, Crea-
tor of more excellent things, the Father of Christ,
whom he sent into the World to dissolve the Law and
the Prophets, and to destroy the Works of the other
Deity, whom he sty'd, the God of the *Jews*. About
the Year of our Lord 160, the Christians were se-
verely us'd; for tho' *Antoninus Pius* was a mild Prince,
and publish'd no Edicts against the Christians, yet
they being generally defam'd as a wicked and barbarous
Generation,

78 The Life of St. Justin Martyr.

Generation, they were persecuted in all Places, by Virtue of the particular Edicts of former Emperours, and the general standing Laws of the Roman Empire; To vindicate them from the Aspersions cast upon them, and to mitigate the Severities used toward them, Justin writ his Apology, presenting it to the Emperor, to his two Sons, and to the Senate, and by them to the whole People of Rome, wherein with great Evidence of Reason he defends the Christians from the common Objections of their Enemies, proves the Divinity of the Christian Faith, and shews how Unjust and Unreasonable it was to proceed against them without due Conviction and Form of Law; acquaints them with the Innocent Rites and Usages of the Christian Church; and lastly, reminds the Emperor, that Adrian his Predecessor, commanded that the Christians should not be needlessly and unjustly Vexed, but their Cause should be determin'd in open Judicatures.

The Emperor, who was of a merciful and generous Disposition, being mov'd by this Apology, and by the Notices he receiv'd from other Parts of the Empire, gave Order, That the Christians henceforward should be treated more gently, as appears by the following Letter, to the Commonalty of Asia.

Antoninus Cæsar, Emperor and High Priest, Father of the Country, to the Common Assembly of Asia, Greeting; I am very well assur'd, that the Gods themselves will take care that this kind of Men shall not escape, it being much more their Concern than it can be yours, to punish those that refuse to Worship them; Whom you do but more strongly confirm their own Sentiments, and Opinions while you Vex and Oppress them, accuse them for Atheists, and charge other things upon them, which you are not able to make good; nor can a more acceptable Kindness be done them, than that being accused they may seem to chuse rather to Dye than to Live, for the sake of that God whom they

The Life of St. Justin Martyr. 79

they Worship. By which means they get the better, being ready to lay down their Lives, rather than be persuaded to comply with your Commands. As for the Earthquakes that have been, or that may yet happen, it may not be amiss to advertise you, whose Minds are ready to despond under any such Accidents, to compare your Case with theirs. They at such a time are much more secure and confident in their God; whereas you seeming to disown God all the while, neglect both the Rites of other Gods, and the Religion of that Immortal Deity; nay, Banish and Persecute to Death the Christians that Worship him. Concerning these Men, several Governours of Provinces, have written to my Father of Sacred Memory; to whom he return'd this Answer. That they should be no way molested, unless it appear'd that they attempted something against the State of the Roman Empire. Yea, and I my self, have receiv'd many Notices of this nature, to which I answered according to the Tenor of my Father's Constitution. After all which, if any shall continue to trouble them, meerly because they are Christians, Let him that is Indicted be discharg'd, altho' it appear that he be a Christian, and let the Informer himself undergo the Punishment. Publish'd at Ephesus in the Place of the Common Assembly of Asia.

Not long after his first Apology, Justin seems to have Re-visited the Eastern Parts, and coming to Ephesus, fell into acquaintance with Tryphon the Jew, a Man of great Note and Eminency, who had fled his Country in the late War, wherein Barchochab had excited and Headed the Jews to a Rebellion against the Romans; since which time, he had liv'd in Greece, and especially at Corinth, and had mightily improv'd himself by Converse with the Philosophers of those Countries: With him Justin Disputed two Days successively, wherein he so admirably defended the Christian Religion, that he cut the very sinews of the Jewish Cause, and discover'd their implacable Spite and Malice; who not content to reject Christianity, sent pe-

80 The Life of St. Justin Martyr.

Persons up and down the World to spread abroad, That *Jesus* the *Galilean* was a Deceiver and Seducer, and his whole Religion nothing but a Cheat and an Imposture; And in their publick Synagogues they solemnly Anathematiz'd all that turn'd Christians, hated them with a mortal Enmity, oppress'd and murdered them whenever they got them in their Power, unless they would Renounce and Blaspheme Christ. The Issue of this Conference was, That the *Jew* acknowledged himself highly pleased with his Discourse, professing, that he found more in it than he could imagine, wishing he might enjoy it oftner, as what would conduce greatly to the understanding of the Scripture.

Justin now presented his second Apology to the Emperor *M. Antoninus* upon this Occasion; A Woman at *Rome* had, together with her Husband, liv'd in all manner of Wantonness and Debauchery; but being Converted to Christianity, she sought by all Arguments and Persuasion to Reclaim him from his Vicious Courses: But tho' the Man was Obstinate, and deaf to Reason, yet her Friends told her, she ought to continue with him, till finding him grow intolerable, she procur'd a Bill of Divorce from him. The Man being Inrag'd at his Wife's departure, accus'd her to the Emperor for being a Christian: She likewise Petition'd that she might Answer for her self. Whereupon, he left Prosecuting her, and fell upon one *Prothomas*, by whom she had been Converted to the Christian Faith; whom he procur'd to be Imprison'd and Tortur'd a long time, purely for professing himself a Christian. At last, being brought before *Urbicius* Prefect of the City, he was Condemn'd to Death, whereat *Lucius* a Christian that stood by, could not forbear to tell the Judge, It was very hard that an innocent and virtuous Man charged with no Crime, should be adjudged to die meerly for bearing the Name of a Christian,

The Life of St. Justin Martyr. 81

Christian, a thing no way creditable to the Government of such Emperors as they had, and of the August Senate of Rome; which he had no sooner said, but he was, together with the other Sentenc'd to Dye. The severity of these Proceedings, awaken'd *Justin's* Care for the rest of his Brethren, who immediately drew up an Apology for them, with a true Relation of their Case, and complains of the Injustice and Cruelty of such Procedures, to punish Men meerly for the Name of Christians, without accusing them of any material Crimes, and answers all the Objections usually urg'd against them.

The Martyr's Activity and Zeal for the Cause of Christianity, stirr'd up the Malice of one *Crescens* against him, who was a *Cynick* Philosopher, and like the rest of that Sect, proud and conceited, surly and ill-natur'd, who by all base Arts endeavour'd to traduce the Christians, and to represent their Religion under the most infamous Character; with whom *Justin* formerly had some Disputes at Rome, but found him wretchedly ignorant of the Affairs of Christians and strongly byas'd by Malice and Envy: And since the Philosopher could not Confute him by force of Argument, he could think of no surer way to oppress him than by engaging the Secular Powers against him. *Marcus Antonius* was a great Philosopher, but withal zealous for the Pagan Rites and Superstition, and ascrib'd the Christians ready Resolution to suffer Death to meer stubbornness and obstinacy. So that it was no hard matter for *Crescens* to procure his particular disfavour toward *Justin*, which he himself foresaw, and acquainted the Emperor therewith; nor was he at all mistaken, the envious Man procuring him to be cast into Prison, where, the *Greek* Historians say, he was exercised with many preparatory Tortures in order to Martyrdom. *Justin* and six of his Companions were Apprehended, and brought before *Rusticus*, - Prefect of the City, who persuaded him to obey the Gods, and comply

82 The Life of St. Justin Martyr.

ply with the Emperor's Edicts: he reply'd, *That no Man could be justly blam'd for obeying the Commands of our Saviour Christ.* The Governor inquir'd what kind of Learning and Discipline he had been brought up in? He told him, he had endeavour'd to understand all kinds of Discipline and Learning, but had finally embraced the Christian Dicipline, how little soever it was esteem'd by those who were led into Error and false Opinions. *Wretch, that thou art* (said the Governor) *art thou then taken with that Discipline; tell me what it is?* He answered, *The right Doctrine which we Christians piously profess, is this, We believe the One Onely God the Creator of all things visible and invisible, and confess our Lord Jesus Christ to be the Son of God, foretold by the Propets of Old, and who shall hereafter come to be the Judge of Mankind, a Saviour, a Preacher, and Master of all those who are duly instructed by him: That as for himself, he thought he was too mean to be able to say any thing becoming his Infinite Deity; that this was the Business of the Prophets, who had many Ages before foretold the coming of his Son into the World.*

The Prefect then enquiring, Where the Christians were wont to assemble, and having examin'd his Companions, he again spake thus to Justin, *Hear thou that art noted for thy Eloquence, and thinkest thou art in the Truth, If I cause thee to be scourged from Head to Foot, dost thou think thou shalt go to Heaven?* He reply'd, *That tho' he should be thus us'd, yet he hop'd to enjoy the Portion of all true Christians, well knowing, that an Heavenly Reward was laid up for all such, and shall be as long as the World endures.* The Governor finding their Constancy, commanded them unanimously to Sacrifice to the Gods. *No Man, said the Martyr, that is in his Senses, will desert the true Religion to fall into Error and Impiety.* They were then threatened to be Tormen'ted without mercy, unless they comply'd, *There is nothing, saith Justin, which we more earnestly desire, than to endure Torments for the sake of*

The Life of St. Justin Martyr. 83

our Lord Jesus Christ and be Saved; for this will promote our Happiness, and procure the confidence before that dreadful Tribunal of our Lord and Saviour, before which the whole World must appear. His Companions assented to what he had said; adding, Dispatch quickly, what thou hast a mind to do; for we are Christians, and cannot Sacrifice to Idols: Whereupon, the Governour pronounced this Sentence, They who refuse to do Sacrifice to the Gods, and to obey the Imperial Edicts, Let them be first Scourg'd, and then Beheaded, according to the Laws. The holy Martyrs rejoiced and blessed God for the Sentence pass'd upon them; and being led back to Prison, were accordingly Whipt, and afterward Beheaded. Their dead Bodies the Christians took up and decently bury'd. They suffer'd in the Year of Christ 165, in the Third Year of Marcus Aurelius Antoninus Emperor of Rome.



The

The Life of St. *IRENÆUS*, Bishop of *Lyons*, who was murder'd there, with many others.



THE Ancients not having particularly fix'd the Place of the Nativity of St. *Irenaus*, he is generally suppos'd to be Born in *Smyrna*, or thereabouts. In his Youth he was educated in the Studies of Philosophy and Human Learning, whereby he was prepar'd to be afterward an useful Instrument in the Church. He was Converted to Christianity, saith St. *Jerom*, by *Papias* Bishop of *Heliopolis*, who had himself covers'd with the Apostles and their Followers, and was one of St. *John's* Disciples: But he himself declares, that he receiv'd the Seeds of the True Apostolick Doctrine from St. *Polycarpus* Bishop of *Smyrna*; for whom he had so great a Reverence, that he took particular no-

tice

tice of whatever was remarkable in him, the memory whereof he preserv'd to his Dying-day. By whose Hand he was Consecrated to the Ministry of Religion, is not known, nor upon what occasion he came into *France*; probably, he accompany'd *Polycarpus* in his Journey to *Rome* about the Controversie concerning the time of keeping *Easter*. *Irenaus* we are assured came to *Lyons*, a famous City in *France*, renown'd among other things, for it's Temple and Altar erected to the honour of *Augustus Caesar*, at the common Charge of all *France*; where they held a Yearly Solemnity from all Parts of the Country upon the first of *August*; and upon this Day it was that most of the Martyrs suffer'd in the following Persecution. These Festivals were commonly celebrated with great Contentions for Learning and Eloquence, and with Sports and Shows, and especially with the bloody Conflicts of Sword-players, with barbarous Usages, and throwing Malefactors to be devour'd by Wild Beasts in the Amphitheater; Wherein, *Eusebius* says, the Martyrs bore a sad and miserable part: He continu'd at *Lyons* several Years, under the Care and Government of *Papinian*, till a heavy Storm fell upon the Church in the Reign of *M. Aurelius Antoninus*, in the Year of Christ 177. a violent Persecution then breaking out in all Places, but rag'd especially in *France*; whereof the Churches of *Lyons* and *Vien*, in a Letter to them of *Asia* and *Phrygia*, give an Account; telling them, That it was impossible for them particularly to describe the Barbarities and Cruelty of their Adversaries, and the severity of those Tortures that were inflicted upon the Martyrs; being banish'd from their Houses, and forbid to appear in publick, Reproach'd, Beaten, hurry'd from one Place to another, Plunder'd, Ston'd, Imprison'd, and treated with all manner of Indignity.

Nor did the Martyrs write only to the *Asian Churches*, but likewise to *Eusebius* Bishop of *Rome*, and

86 The Life of St. IRENÆUS,

and sent their Letter by *Irenæus*, whom they persuaded to undertake the Journey, and whom they particularly recommended to him by very honourable Testimony, desiring him to receive him, not only as their Brother and Companion, but as a Zealous Professor and Defender of that Religion which Christ had Ratify'd with his Blood. And now the Persecution at *Lyons* being carry'd on with greater Rage, vast Numbers were sent to Heaven with unexpressible Rackings and Tortures, and among others, *Pollinus* the Reverend and Aged Bishop of that Place, being about Ninety Years old, as Apprehended in order to Suffer the same Death, whom Age and Sickneſs had render'd so infirm, that he was hardly able to crawl to his Execution; But he had a vigorous Mind in a decay'd and ruinous Body, and an earnest desire to give the highest Testimony to the Truth of the Christian Religion, which he profess'd, by laying down his Life for it, Being seiz'd by the Officers, he was brought before the publick Tribunal, the Magistrates of the City following after, and the Multitude giving such loud Shouts and Acclamations, as if our Blessed Saviour himself had been leading to Execution. The Governor demanded of him, Who the God of the Christians was? Which he knowing to be a capricious and ensnaring Question, return'd Answer. *Wert thou worthy, thou shouldst know: For there is a Reverence due to the Principles of Religion, which obliges us not to cast Pearls before Swine, lest they trample them under their Feet.* Whereupon, without respect to his Age, he was rudely dragg'd away, and violently beaten; those that were near kicking him with their Feet, and striking him with their Fists; they that were farther off, throwing at him what they could meet with, every Man thinking it a Crime not to inflict some Punishment upon him to revenge the Quarrel of their Gods. But their savage Rage thought it would be too great a kindness to dispatch him at once, and 'tis like design'd him

him a second Tragedy, yet were therein disappointed; for being taken up with so little Breath, that he was hardly perceiv'd to live, he was thrown into Prison, where two Days after he resign'd his Soul to his Heavenly Father.

The Church of *Lyons* being thus depriv'd of its Spiritual Guide, *Ireneus*, a Person honour'd and admir'd by all, succeeded him about the Year 179, in a troublesome and tempestuous Season; but he being a prudent and skilful Pilot, steer'd the Ship with wise Conduct and Courage; of which there was need enough, the Church being at this time assaulted by Enemies without, and undermin'd and betray'd by Heresies within: The attempts of the one he endur'd with Meekness and Patience; but his Zeal against the other engag'd him to oppose them by preaching and writing: For having given us an account of *Marcus* one of the *Gnostick* Hereticks and his Followers, of their beastly and licentious Practices; and by what wicked Arts and Magical Hellish Rites they were wont to ensnare and draw in their seduc'd Profelites, he tells us; They were come into the Countries round him all along the *Roan*, where they generally prevail'd upon the weaker Sex, corrupting their Minds, and debauching their Bodies; Some of whom being afterwards convinc'd of their Errors made publick Confession of their Crimes, while others became Apostates from all Religion. Against some of these he personally encountred, and writ a Book against Heresies, which at that time were so prodigiously extravagant, that, as he himself observes, it was Victory enough over them only to discover and detect them.

And indeed *Ireneus* and the rest of the Learned Bishops were very active to expose the Errors that then arose. Nothing being more commonly objected against the Truth and Divinity of the Christian Religion, than that they were rent and torn into so many Schisms and Heresies; which Objection St. *Clemens* of *Alexandria*

88 The Life of St. IRENÆUS,

Alexandria admirably encountered at that time with sound Reasonings. ' The first thing they charge upon us, says he, and for which they cannot embrace the Christian Faith, is the diversities of Opinions and Sects that are among us; whereas there were various Sects and Parties among the *Jews*, and the Heathen Philosophers, yet this did not hinder any Man from adhering to the *Jewish* Ceremonies and Discipline, nor from studying the Philosophy of the Gentiles. Moreover our Lord foretold, that Errors would grow up with the Truth, like Tares among Wheat, which accordingly was come to pass, but should rather cause us to stick closer to the Truth, than to cast it off. And the Apostle has told us, that there will be Heresies, *that they that are approved may be made manifest*; that they heartily entertain the Christian Doctrine, and improve and persevere in an holy Life. The Traveller will not be discourag'd from going his Journey because there are many cross-ways that thwart the common Road; but will rather enquire which is the plain and King's High-way: Neither will the Husbandman refuse to Till his Ground, because Weeds grow up together with the Plants. And therefore those Differences should make us more carefully examine Truth from Falshood, and Realities from Pretences, that escaping the Snares which are plausibly laid, we may attain to that which is really Truth indeed, and which is not hard to be found of them that sincerely seek it.

Irenæus Passed over the Reign of the Emperor *Commodus*, who tho' one of the most Dissolute and Debauch'd Princes that ever Reign'd, yet created no disturbance to the Christians; but the calm and quiet Days which they for some Years enjoy'd, now expir'd under the Emperor *Severus*, who began a Cruel and Bloody Persecution against them, Prosecuting them with great Severity in all parts of the *Roman Empire*. Himself had formerly been Governor of this very

very Province of *Lyons*, and probably, had observ'd *Irenaus*, and the flourishing State of the Church, in that City, and might therefore be more violent in his proceedings against the Christians in this place. The Persecution which reach'd but some few in other Parts to make them exemplary, in this Country scav'd all alike. For the ancient Martyrologies informs us, that *Irenaus* was at length put to Death, together with almost all the Christians of that vast City, by various and inhumane Tortures; by being Broken on the Wheel, Crucifying, Burning, and other Torments, whose Numbers could not be reckon'd up, so that the Streets of the City flow'd with the Blood of Christians. He suffer'd Martyrdom either at the time of that Bloody Edict which *Severus* publish'd against the Christians about the Tenth Year of his Reign 202, or at his Expedition into *Britain* in 208, when he took *Lyons* in his way, and might see Execution done with his own Eyes, who was a fierce and cruel Prince, and was particularly displeased with the Citizens of *Lyons*, and a worse Enemy against the Christians.

Irenaus was a true Lover of God, and of the Souls of Men, for procuring whose Happiness he declin'd no Danger nor Difficulties, leaving his own Country to take so tedious and troublesome a Journey, and instead of the smooth and polite Manners of the *Eastern* Nation, to fix his Dwelling among a People of a wild and savage Temper, and whom he must convert to Civility, before he gain'd them to Religion; and was forc'd to learn the rugged and barbarous Language of the Country, before he could do any good upon them. All which he chearfully underwent, that he might be serviceable to the great Interests of Men; and afterwards set himself with all Industry to defend the Christian Religion against all its Opposers, Writing several excellent Books to that purpose. And that his Writings might not be corrupted by future Ages, he added this solemn and religious Attestation to one of them:

90 The Life of St. IRENÆUS.

them: I adjure thee, wherever thou art, that shalt transcribe this Book, by our Lord Jesus Christ, and by his glorious Coming, wherein he shall Judge both the Quick and the Dead, that thou compare what thou Transcribest, and diligently correct it by the Copy from whence thou Transcribest it; and that thou likewise Transcribe this Adjuration, and annex it to thy Copy. And well it had been, if the Books of the Ancient Writers of the Church, had been convey'd down to us more Sound and Unpolluted. I shall add no more, but only what Eusebius has thought worth taking notice of; That in the time of Irenæus, miraculous Gifts and Powers were very common in the Church: For so he tells us, That some expelled and cast Devils out of several Persons, who thereupon embraced Christianity. Others had Visions and Revelations, and foretold things to come: Some spake all manner of Languages, and as occasion was, discover'd Men's Thoughts and secret Purposes, and expounded the Mysteries and deep Things of God: Others miraculously healed the Sick, and by laying Hands upon them, restored their Health: And many rais'd the Dead, the Persons so rais'd living among them many Years after. The Gifts, as he speaks, which God, in the Name of our Crucify'd Lord, then bestowed upon the Church being innumerable; all which they sincerely and freely improv'd to the great Advantage and Benefit of the World. Whence, with just Reason he urges the Truth of the Christian Religion in general, and how much Advantage true Christians had to Triumph over all these Impostors and Seducers who shelter'd themselves under the Venerable Title of being Christians.

The Life of St. *THEOPHILUS* Bishop of *Antioch*, who endeavour'd to Convert his Friend *Autolycus* to the Christian Faith.



THough we have very little account from Antiquity concerning this venerable Person, yet it is manifest that he was not the same to whom St. *Luke* Dedicates his Gospel, there being so great a distance of time between them. It is not certain that he was born at *Antioch*, but it is manifest that his Parents were *Gentiles* or *Heathens*, by whom he was Educated in the Common Rites of that Religion which then govern'd the World. They gave him all the Accomplishments of a Learned and Liberal Education, and his acuteness in his Studies acquainted him with the Writings of all the great Masters of Learn-

92 The Life of St. Theophilus,

Learning and Philosophy in the Heathen World ; which being accompanied with a quick and pleasant Wit (as appears from his Disputes with the Gentiles) rendered him a Man very considerable among them. The Ancients give us very little notice, when, or by what means he was Converted to Christianity, only from the Discourse he left behind him we may gather, that being a Man of an inquisitive Temper, and questionless of a very honest mind, he made a more free and impartial Search into the Nature and State of things, and found that the Religion in which he was engaged was altogether unsatisfactory : That the Stories of their Gods were absurd and frivolous, and some of them Prophane and Impious. That the Ceremonies of their Worship were trifling and ridiculous; He considered the several Parts of the Creation, and that excellent Providence which govern'd the World, wherein he easily discern'd the plain Footsteps of a Wise and Omnipotent Being, and that God had purposely disposed things thus, that his Grandure and Majesty might appear to all. He then seems to have betaken himself to the Study of the Books that contain'd the Religion of the Christians, especially the Writings of the Prophets, and to have considered the importance of their Revelations, the meanness and obscurity of their Persons and Education, their exact Harmony and Agreement, and the certainty of their Predictions, the Events being always answerable to their Prophecies; and concludes, that whoever would but seriously contemplate them, would soon come to the exact knowledge of the Truth.

Indeed, the belief of the Resurrection of the Body did somewhat obstruct his full compliance with the Christian Doctrine, as he himself confesses, having been brought up in the Schools of Philosophy, where he had been taught that from a privation of Life there can be no return again to the Possession of it ; neither probably could he conceive how Mens scatter'd Dust should

should be gathered up, and compose again the same Bodies. And it is manifest that this Christian Principle met with more opposition from the Wise and Learned than any other. When *Sr. Paul* Preached to the Philosophers at *Athens*, while he told them of Judgment to come, they made no Scruple of entertaining it, as being a principle evident by natural Light; But when he Discour'd to them of the Future Resurrection they reject'd it with Contempt and Scorn; as we read in *Acts* 17. 32. And when they heard of the Resurrection from the dead, some mocked; And others that were more Sober and Grave, took time to consider of it, Saying, we will hear thee again of this Matter: Yea *Synesius*, a great Philosopher, after he was Baptized into the Christian Religion, publicly declared his dissent to the Article of the Resurrection as to the common Explication of it; though there seems to be no reason, why any that own a Being of Infinite Power should doubt of the Truth thereof; it being equally easie for Omnipotence to restore our scattered Dust, and combine them again in the same Mass, as it was at first to create them out of nothing.

But *Theophilus* at length conquer'd this Objection, since the Resurrection of the Body is so positively declared and asserted in the Holy Scriptures, and thus became a Christian, taking Sanctuary in the Church, which (as himself expresses it) God has set in the World like an Island in the midst of the Sea, into whose safe and convenient Harbours the Lovers of Truth might fly; and all those who desire to be Sav'd, and to escape the Judgment and the Wrath to come; Rejoycing that he bore the Name of a Christian, which was so dear to God, how much soever otherwise despis'd and scorn'd by an Ignorant and Evil Age.

About the Year 169, it is Recorded he was made Bishop of *Antioch*; and being fix'd in his Charge, set himself to promote the true Interest and Happiness of Men,

94 The Life of St. Theophilus,

Men, endeavouring by all means to bring over others, by Arguments and his good Example, to that Faith which he had entertain'd himself. Among the rest, he endeavour'd to Convert his great Friend *Autolychnus*, a Person of great Note, of whom he gives this Account: He was a Person Learned and Eloquent, curious in all Arts and Sciences, and so unweary'd in the Study of them, that he seem'd to bury himself among Books, depriving himself of his natural Rest, and spending Whole Nights in Libraries, and in Converse with the Monuments of the Dead. But withal an Heathen or Gentile, extreme zealous for his Religion, and unreasonably - prejudiced against Christianity, which he counted the highest Folly and Madness, and charg'd it with all the common Calumnies which the Wit or Malice of those Times had Invented to render it odious, and had often bitterly quarrel'd with *Theophilus* for Descending and Vindicating the same.

However, he was not discourag'd nor affrighted from undertaking him, but treated him with all the Freedom and Ingenuity that became a Friend and a Philosopher; telling him plainly, That the Cause why he did not discern and embrace the Truth was in himself; that his Wickedness and Impieties had deprav'd his Mind, and darken'd his Understanding; and that God would not discover himself but to prepar'd Minds, and such who by Innocency and a Divine Life were become fit and dispos'd to receive and entertain him. Then he explain'd to him the Nature of God, and gives him an Account of the Creation of the World according to the Christian Doctrine; disproves and derides the ridiculous Deities of the Heathens, and answers all those black Impurations which were usually laid upon the Christians; and because *Autolychnus* had mainly insisted upon the Novelty of the Christian Doctrine, he shews at large, That it was more ancient by many Ages than the Heathen Religion could pretend to; pressing him at every turn to comply with so excellent

cellent a Religion; and assuring him, that the People who profess'd the same, were so far from being such as he represented them, that they were Modest, Sober, Temperate and Chaste; that they banish'd Injustice, and were Enemies to all Vice and Wickedness; that they loved Righteousness, lived under the Law of God, and acknowledg'd him, loved him, were influenced by his Grace, directed by his Sacred Word, taught by Wisdom, rewarded by a Life Immortal, and approved by God himself. We do not find what the Success of this Discourse was; but it was observ'd, that after this Conference he was a little more favourable to the Cause, and not so displeased as formerly with his Friend *Theophilus*, but desir'd a farther Account of his Religion. And certainly, if Wisdom and Eloquence, if Strength of Reason, and a prudent managing of the Controversy, were able to do it, he could not well fail of reclaiming the Man from his Error and Idolatry.

Nor was he more solicitous to gain others to the Faith, than he was to preserve those who already had embraced it from being infected and depraved with Error. For notwithstanding the Care and Vigilance of the pious Men of those Days; yet (as *Eusebius* observes) envious Men crept in, and sow'd Tares among the sincere Apostolick Doctrine. So that the Pastors of the Church were oblig'd to set themselves to drive away these Wild Beasts from Christ's Sheepfold, both by Warning and Exhorting the Brethren, and by personally Disputing with the Hereticks themselves, and Refuting their Opinions, both by Conference and Books. Among whom, he tells us, that *Theophilus* wrote particularly against *Marcion*, who asserted two Deities, and that the Soul only, as being the Divine and better part, and not the Body, was capable of the Happiness of the other World, which was only to be bestow'd upon his Followers; with many other Impious Fond Opinions.

Theophilus

9 The Life of St. MELITO,

Theophilus dy'd about the Year 190, in the Third Year of the Reign of the Emperor *Commodus*, from the Calmness and Tranquility of whose Government, as to any Persecution against the Christians, we may probably guess his Death to have been quiet and peaceable.

The Life of St. *Melito* Bishop of *Sardis*, who presented an Apology for the Christians to the *Roman* Emperor.



ST. *Melito* was born in *Asia*, and probably at *Sardis*, the Metropolis of *Lydia*, a great and ancient City the Seat of the *Lydian* Kings. It was one of the Seven Churches to which *St. John* wrote Epistles, wherein he takes notice of some that durst not own and stand

stand up for God and Religion in the great Degeneracy that was upon it. He was a Man of admirable Parts, Acute, Eloquent and Learned; especially in the Christian Doctrine, and a very excellent Guide of Souls, whose Benefit he endeavour'd to advance both by Word and Writing; which that he might attend with less care and Distraction, he chose a sing'e Life, and was exemplary for Chastity, Sobriety, Self-denial and Contempt of the World; and is styl'd by one of the Ancients an Eunuch, according to our Saviour's explication, one of those, *who make themselves Eunuchs for the Kingdom of Heaven's sake*; who for the Service of Religion, and the Hopes of a better Life, are content to deny themselves the Comforts of a married State, and to renounce even the lawful Pleasures of this World.

About the Year 170, and the Tenth of the Reign of *M. Antoninus* (his Brother *Lucius Verus* dying the Year before of an Apoplexy in his Chariot) the Persecution grew high against the Christians, greedy and malicious Men taking occasion from the Imperial Edicts lately Publish'd, to oppress and spoil Innocent Christians by all manner of Cruelty and Rapine. Whereupon *St. Melito*, presented an humble Apology and Supplication to the Emperor on their behalf, wherein he thus Addresses him: 'If these things, Sir, are done by your Order, let them be thought well done; for a righteous Prince will not at any time Command what is unjust, and we shall not think it hard to suffer such a Death. This only we beg, That your self would be pleased to examine the Case of these Accus'd Persons, and then Impartially determine, whether they deserve Punishment and Death, or Safety and Protection. But if that new Edict and Decree, which ought not to have been Issued out against the most barbarous Enemies, was Publish'd without your knowledge and consent, we humbly pray, with the greatest Importunity, that you

E

' would

98 The Life of St. Melito,

‘ would not suffer us any longer to be expos’d to this
‘ publick Rapine.

He then put the Emperor in mind how much the
Empire had Prosper’d since the Rise of Christianity
and that none but the worst of his Predecessors had en-
tertain’d an implacable Spite against the Christians
‘ This new Sect of Philosophy (says he) which we
‘ profess, flourish’d heretofore among the Barbarians
(by which probably he meant the Jews.) ‘ Afterward
‘ under the Reign of *Augustus* your Predecessor, it
‘ spread it self over the Provinces of your Empire
‘ since which the Majesty and Greatness thereof had
‘ mightily increased, whereof you are the wished for
‘ Heir and Successor, and together with your Son, shall
‘ so continue, especially while you protect that Religion
‘ on which begun with *Augustus*, and grew up together
‘ with the Empire, and for which, and other Rites of
‘ Worship, your Predecessors had some kind of Re-
‘ verence and Regard; and that it was born for the pub-
‘ lick Good is manifest, in that no considerable Mil-
‘ chief has happen’d since the Reign of *Augustus*, but
‘ on the contrary, all things have fallen out Glorious
‘ and Successful. None but *Nero* and *Domitian*, insti-
‘ gated by cruel and wicked Men, have attempted to
‘ Reproach and Calumniate our Religion, which the
‘ Injudicious Vulgar greedily entertain without due
‘ Examination. But your Parents, of Happy Memory
‘ discountenanced this Ignorance and Injustice, re-
‘ proving by frequent Edicts those who made any new
‘ Attempts in this matter. Among whom, was your
‘ Grandfather *Adrian*, and your Father, who wrote
‘ Letters to all the Cities of *Greece*, that they should
‘ not create any new Disturbance about this Af-
‘ fair. And for your self, who have the same Opinion
‘ of us which they had, and a great deal better, more
‘ becoming a Man and a Philosopher, we promise our-
‘ selves that you will grant all our Petitions and Re-
‘ quests.

This Petition, which was manag'd with great Prudence and ingenuous Freedom, and being attended with other Apologies, about the same time, did not a little contribute to the general Quiet and Prosperity of the Christians.

St. Melito had a Brother nam'd *Onesimus*, who earnestly desir'd him to remark such Passages of the Old Testament as principally tended to the Confirmation of the Christian Religion, and to let him know how many of those Books were admitted into the holy Canon: Wherein, both to satisfy his Brother and himself, he took a Journey on purpose into the East, probably to *Jerusalem*, where having inform'd himself, he gave his Brother an account of it at his return. The Letter being short, and containing so Authentick Evidence what Books of the Old Testament were received by the Ancient Church, was as follows:

MELITO to his Brother *Onesimus*, Greeting; Forasmuch, as out of your great Love to, and Delight in the Holy Scriptures, you have oft desired me to collect such Passages out of the Law and the Prophets as relate to our Saviour, and the several parts of our Christian Faith, and to be certainly inform'd of the Books of the Old Testament, how many in number, and in what order they were written: I have endeavoured to comply with your desire in this Affair; for I know your great Zeal and Care concerning the Faith, and how much you desire to be Instructed in matters of Religion, and especially out of your Love to God, how infinitely you prefer these above all other things, and are solicitous about your Eternal Salvation. In order thereunto, I travelled into the East, and being arrived at the place where these things were done and published, and having accurately informed my self of the Books of the Old Testament. I have sent you the following Account. The five Books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Jesus or Joshua the Son of Nun, Judges, Ruth, the four Books of

100 The Life of St. MELITO,

Kings, two Books of Chronicles, the Psalms of David, the Proverbs of Solomon, which is Wisdom, Ecclesiasties, the Song of Songs, Job, the Prophets, Isaiah, Jeremiah, the twelve minor Prophets in one Book, Daniel, Ezekiel, Esdras or Ezra; out of all which I have made Collections, which I have digested into Six Books. In the Catalogue the Book of *Esther* is left out, as it is likewise by *Athanasius*, and other Ancient Fathers of the Church, because it was not in those Times look'd upon as of such undoubted Authority and Credit as the rest, and the spiritous Additions at the end of it, causing the whole Book to be question'd; nor is *Nehemiah* mention'd, being probably comprehended under that of *Esdras*.

At length, this good Man after variety of Labour and Parts, being weary of the Troubles of this World, retreated to Eternal Rest. The time and manner of his Death is unknown, only we find he dy'd, and was bury'd at *Sardis*.

The Life of St. PANTENUS, Catechist
of Alexandria.



A Ntiquity being silent as well concerning the Country and Kindred of: this excellent Person as others, it has occasioned various Conjectures about his Original. Some Suppose him to be born of Jewish Parents, of Rank and Quality. Others are of Opinion he was born in Sicily, the Inhabitants of that Island being generally Greeks, where many ancient Philosophers were born and resided; and some believe that he was descended of Sicilian Parents, and born at Alexandria; in which he had his Education, being seasoned in his younger years with all Learned and Philosophical Studies; that being the place where there were all Professors of all Arts and Sciences; and Publick Schools, which were much ad-

102 The Life of St. Pantenus,

vantaged by that noble Library placed there by *Protolmy Philadelphus*, and so much celebrated by the Ancients.

Among all the Sects of Philosophy, he inclin'd to that of the *Stoicks*, with whose Notions and Rules of Life he was most taken; which was not strange, since *Sr. Jerom* says, their Opinions in many things approacht nearest to the Doctrines of Christianity; especially to the Moral and Practick part of their Principles; ' They asserting, That nothing was
' Good but what was Just and Pious; nothing Evil
' but what was Vicious and Dishonest; That a bad
' Man could never be Happy, nor a Good Man Miserable, who was always Free, Generous, and dear
' to Heaven; that the Deity was perpetually concerned for Human Affairs; and that there was a
' Wise and Powerful Providence, which particularly governed the Affairs of Mankind, and was ready to
' assist Men in all Lawful and Vertuous undertakings. That therefore this God was above all things to be
' admired, adored, and Worshipped, Prayed to, Acknowledged, Obeyed, and Praised: And that it is
' the most comely and reasonable thing in the World that we should submit to his Will, and chearfully
' embrace with all our Souls, all the determinations of his Providence; that we ought not to think it
' enough to be happy alone, but that it is our duty to love Mankind from the very heart, and to Relieve, Help, advise and Assist them, and Contribute
' what is in our power to their Welfare and Safety, even throughout our whole Lives, without any designs of Applause, or advantage to our selves; that
' nothing should be so dear to a Man as Honesty and Vertue; and that this is the first thing which we
' should look at, whether the thing we are going about be good or bad, and that which a Good or
' Wicked Man should be employed about; And if
' Excellent and Vertuous, that no loss or Damage,
' Torment,

Catechist of Alexandria. 103

Torment, or Death it self should deter him from it. These with a great many more we may find in the Writings of *Seneca*, and other Philosophers; and therefore it was no wonder that *Pantenus* was in love with such generous and manly Principles, which claim to near a kindred with the main Rules of Life prescribed in the Christian Faith.

We do not find by whom he was first Instructed in the Principles of Christianity, tho' some Authors tell us that he was Scholar to those who had seen the Apostles, but whoever his Tutors were, he made such vast Proficiencies in Learning, that his singular Eminency recommended him to be Master of the Catechetick School at *Alexandria*. For there were not only Academies and Schools of Humane Literature, but an Ecclesiastical School for training up Persons in Divine Knowledge, and the first Principles of Christianity, and this, (says *Eusebius*) was a very ancient Custom from the very times of *St. Mark*, the first Planter thereof in that Place, which was managed by Men Famous for Eloquence and the Study of Divine Things. In this place he succeeded about the beginning of the Reign of the Emperor *Commodus*, when *Julian* entred upon the See of *Alexandria*. And whereas others before him had discharged the Place in a more private way, he made the School more open and publick, freely teaching all that addressed themselves to him. In this Employment he continued without intermission the whole time of *Julian*, till under his Successor he was dispatched upon a long and dangerous Journey on the following Occasion.

Alexandria, (as the Orator says) was one of the most populous and frequented Cities in the World, whither there was a constant resort, not only of Neighbour Nations, but of the most remote and distant Countries, *Æthiopians*, *Arabians*, *Bactrians*, *Sythians*, *Persians*, and even *Indians* themselves. It happened

104 The of Life St. Pantenus

ed that some *Indian* Ambassadors, whether sent for this particular purpose is not certain) intreated *Demetrius* then Bishop of *Alexandria*, to send some worthy and excellent Persons among them to Preach the Christian Faith in those Countries. And *Pantenus* being a Person duly qualified both with Humane and Divine Learning, *Demetrius* perswades him to undertake the Embassy; and tho' he was sensible he must forsake a Country, where he was generally beloved, and honoured of all with a just Esteem and Reverence, to venture upon a Journey, where he must meet with the greatest dangers, hardships and oppositions, yet he easily overcame all these Difficulties by the earnest desire he had to propagate the Christian Religion, even to the remotest corners of the World. For at this time, as *Eusebius* writes, there were many Gospel Preachers who in imitation of the holy Zeal of the Apostles, willingly travelled up and down the World for enlarging the bounds of Christ's Kingdom, and building People up in the most Holy Faith. Some suppose it was not the *East-Indies* that he was dispatched to, but *African India* bordering upon *Aethiopia*: These *Indians* being a Colony or Plantation derived at first from the East; for as *Eusebius* relates, the *Aethiopians* in the more early Ages abandoning the Country about the River *Indus*, sate down near *Egypt*.

Being arrived in *India*, he was very diligent in planing the Christian Religion in those parts, conversing especially with the *Brachmans*, the Sages and Philosophers of those Countries, whose Principles and ways of Life seemed more immediately to dispose them for the entertainment of Christianity. They committed their Children to Nurseries as soon as they were Born, and afterwards to Guardians according to their different Ages, who instructed them in Principles according to their capacities; they were educated with all kind of severe Discipline; nor permitted to Speak, Spit or Cough, while their Masters

sters were teaching them, and continued thus till they were Thirty seven Years Old. They kept a very strict Diet, eating no Flesh, nor Drinking any Wine or strong Drink, feeding only upon wild Acorns, and other Fruits and Roots provided by Nature; quenching their Thirst at the next Spring or River, and being as abstemious in all other lawful Pleasures and Delights. They abhorred Images, but sincerely worshipped and prayed to Almighty God, and instead of turning to the East or Sun-rising, according to the custom of those Eastern Nations, they devoutly lifted up their Eyes to Heaven, and when they came to their Devotions took a peculiar care not to be defiled with any Vice or Wickedness, spending great part both of Night and Day in Hymns and Prayers to God. They reckon'd themselves the most Victorious and free People, hardning their Bodies against Labour, and subduing all irregular Passions and Desires in their Minds. They despised Gold and Silver, as neither useful to satisfy their Hunger, quench their Thirst, heal their Wounds, remove their Distempers, nor serving for any necessary ends of Nature, but only to minister to Luxury and Vice, and occasion trouble to the Mind. They accounted none of the little accidents of this World to be either good or evil: Had frequent Discourses about Death, as that which would bring them into a much happier Condition, and reckoned the present time only, as a state of preparation for a better Life.

What Success he had in those Parts we have no account of; though we may conclude that his Preaching to Persons whose course of Life so qualified them to receive Christianity, and where it had been heretofore planted by St. Bartholomew the Apostle, must be very effectual; an Evidence whereof is, that he found there St. Matthew's Gospel written in Hebrew, left there by St. Bartholomew, and which Pantenus brought back with him to Alexandria (as St. Jerom tells us) and there

106 Catechist of Alexandria,

there no doubt laid up as an inestimable Treasure. And as *Pantenus* succeeded in the Labours of St. *Bartholomew*, so another afterwards succeeded him, of whom we find the following Relation.

Ædesius and *Fruventius* two Youths born at Tyre, accompanied *Meropius* the Philosopher into India, where being taken by the Natives, they were presented to the King of the Country, who being pleased with their Persons and Parts, he made one of them his Butler, the other Keeper of his Records or his Treasurer, committing the Government of his House to his Care. For their great diligence and faithfulness, the King at his Death gave them their Liberty, who thereupon designed to come back to their own Country, but were prevailed with by the Queen to stay, and manage her Affairs during the Minority of her Son; which they were prevailed upon to do, the weight of the Government lying upon *Fruventius*, who with the assistance of some Christian Merchants that traded thither, built a Chappel or Oratory, where they met to Worship God according to the Rules of Christianity, and instructed several Natives, who joyned themselves to their Assemblies therein. When the Young King came to Age, *Fruventius* resigned his Trust, and begged leave to return, which having with some difficulty obtained, they presently departed. *Ædesius* going for Tyre, and *Fruventius* to Alexandria, where he gave *Athanasius* then Bishop of that Place, an account of the whole matter and of the hopes of the Conversion of the *Indians* to the Faith of Christ; intreating him and some other Ministers there present, not to neglect so promising an opportunity for their Salvation; who upon Consultation, perswaded *Fruventius* to accept the Office, and being made Bishop, he returned to India to propagate the Christian Religion, erected many Churches, and it is said wrought several Miracles, healing both the Souls and Bodies of many at the same time.

Pantenus

Catechist of Alexandria. 107

Pantenus being returned to *Alexandria*, went on with his Office of Catechising till his Death, which happen'd in the Reign of *Caracalla*, about the Year 211. Though the exact date and manner of his death be lost. His Memory is preserved in the Roman Calender on the 7th of *July*.

The Life of *Tertullian*, Presbyter of *Carthage*, who dy'd in his Bed.



Quintus S. F. *Tertullianus* was Born at *Carthage*, the Metropolis of *Africa*, which for its Antiquity and Power, contended some Ages for Superiority even with *Rome* it self. His Father was a Centurion under the Proconsul of *Africa*, and a Gentile, Educating his Son in the same Religion, and in all the Accomplishments which the Learning either of the *Greeks*

108 The Life of TERTULLIAN,

Greeks or *Romans* could furnish him with and seems to have intimately convers'd with Poets, Historians, and Orators; and had Knowledge likewise of Philosophy, the Mathematicks, and the *Roman* Laws. Some suppose that before he came over to the Christian Religion, he was an Advocate and pleaded Causes. That he was marry'd is evident, though it is uncertain whether he entred into that State before or after his Conversion. However, pursuant to the severity of his Principles, he liv'd with his Wife a great part of his Life in a State of Continency, conversing with her as his Sister, and much exhorting her to perpetual Chastity, and the strictness of a single Life, upon which Subject he writ two Books to her.

His Conversion may be judg'd to have happen'd about the beginning of the Reign of the Emperor *Severus*: For being of an inquisitive Temper, he had observ'd what powerful Efficacy the Christian Doctrine had over the Spirits and Lives of Men; the great Antiquity of it, and the Truth of the Predictions recorded in the Books of the Christians, the frequent Testimonies that the Heathen Deities themselves gave thereof; with the extraordinary Confessions of their Dæmons, who were compell'd to abandon the Persons they had possess'd at the command of a Christian: All which we may probably suppose to have been the principal motives of his Conversion. *Severus* the Emperor being gone to make War against the *Parthians*, the Governours of Provinces and the Magistrates of *Rome* began to be very Cruel toward the Christians, whom they look'd upon as wicked Persons and Traitors to the Empire. Among whom none was more violent than *Plautianus*, a great Favourite of the Emperor's, whose Daughter was marry'd to *Antoninus* the Emperor's eldest Son, and whom *Severus* at his going into the *East* had made Prefect of *Rome*, who Massacred a multitude both of the Nobility and the Common People, among whom to be sure

the

the Christians had the greatest share, and was so notorious Bloody, that *Severus* at his return was oblig'd to make an Apology for himself, and declare that he had no hand in those Barbarities: For as *Tertullian* relates, he was very favourable to the Christians in the beginning of his Reign; who having been cur'd by one *Proculus* a Christian, of a very dangerous Distemper, who anointed him with Oyl, he kept him at Court ever after: Furthermore, when he was inform'd, that several Men and Women of the *Senatorian* Order were Christians, he was so far from persecuting them upon that Account, that he gave them an honourable Testimony, and restrain'd the Governors and People whom he found engag'd in so hot and severe a persecution against them.

The Barbarous and Cruel Usage the Christians generally met with, occasion'd *Tertullian* to write an Apology in vindication of them, which he dedicated to the Magistrates of the *Roman* Empire, and especially to the Senate of *Rome*; whetein with admirable Learning, Evidence and strength of Reason he pleads their Cause, complains of the Impiety and Injustice of their Enemies, and particularly the Vanity and Falshood of the Crimes commonly charg'd upon them. Asserting, their Meekness and Innocency, their Temperance and Sobriety, their Piety to God, and Obedience to their Prince, the Reasonableness of their Principles, and the Holiness of their Lives beyond all just exception. That they never intended to make any Insurrections or Rebellions, either against the Empire or the Emperor of *Rome*; since the manner of the Christians was to pray for the prosperous Estate of their Governours. And whereas they were falsly accus'd to be Enemies to Mankind; How can that be true, says he, when it is the proper Office and Practice of Christians to pray for all Men, to love their Enemies, never requiring evil for evil; whereas all Men else do profess only to love their Friends, and scarcely them. And as touching that

110 The Life of TERTULLIAN,

that horrible Slander of Murdering Infants, how can that possibly be true, since the Custom of the Christians is to abstain from all Blood and things strangled; so that it is not lawful for them when they feed at their Tables, to meddle with the Blood of any Beasts. And as for filthy and unlawful Copulations in their Assemblies, no Men in the World are more free than they from any such Impieties, who have always been the greatest Observers of Chastity; and those that can, do chuse to live in perpetual Virginity all their Lives long; and others that cannot, contract lawful Matrimony for avoiding Fornication and Whoredom. Neither can it be prov'd that the Christians Worship the Sun, which false Surmise, saith he, ariseth only from this, because we use to pray toward the East. Much less are there any of them so mad as to Worship an As's Head, the occasion of which Scandal came from the Jews Worshipping the Jaw-bone of an As, from the Story of *Sampson*, which therefore was falsely and wrongfully charg'd upon the Christians. He likewise clears the Christians from all the other Lyes and Slanders rais'd by the Heathens against them, and proves with the greatest Evidence, that they were not persecuted for any Crimes or Deserts of theirs, but meerly out of Hatred to their Name and Profession. He demonstrates also, that by all the grievous Persecutions which the Christians had suffer'd, yet their Number was not at all diminish'd, but rather much increased thereby. *The more, saith he, we are mown down by you, the faster we spring up again.* The Blood of the Christians, proves the Seed of the Church; for what Man beholding the painful Torments, and the perfect Patience of the Christians under them, will not search and enquire into the Cause thereof? And when he hath found it, will not assent and agree thereto? And when he agrees to it, will not be willing, and desirous to suffer for the same? So that this Profession can never be extirpated, since the more it is suppressed, it increases.

Presbyter of Carthage. III

creases still the more. For every Man seeing and wondering at the Sufferings of innocent Christians, is mov'd to enquire into the Principles whereby they endure so undauntedly such inhuman Tortures; and finding it is only for the sake of their Religion, is convinced that there is something very excellent in it that so wonderfully supports their Spirits, and thereupon he embraces so admirable a Faith and Doctrine.

This Apology doubtless contributed toward cooling the present Heat and Rage of Persecution, especially at *Severus's* return: And indeed, by the whole series of this Discourse it does not appear that the Emperor had given any particular countenance to these Severeties; *Tertullian* on the contrary styling him, *The most constant Prince*. After this, *Scapula*, the President and Proconsul of *Africa*, treating the Christians with the like Barbarity that *Plautianus* had done at *Rome*, he in an earnest and pathetical Discourse represents to him the Piety and Simplicity of the Christians, and their hearty Wishes and Prayers for the Prosperity of the Empire, and gives particular Instances of some late Divine Judgments which had fallen upon it, and might seem to have been inflicted in revenge of the Innocent Blood that had been shed: Reminding him of the Indulgence and Clemency of former Princes and Presidents; yea, of the present Emperor himself, who had shew'd so much Kindness to the Christians. Whereby it is evident, that this Book was written before *Severus* broke out into open Violence against them.

The Christians now enjoy'd a little ease, but the Persecution was soon revived with greater Violence in the Year 202. For *Severus* taking a Journey through *Palestine*, forbid any under the greatest Penalties to become *Jews*, and the like Orders were given against the Christians under pretence of suppressing illegal Colleges or unlawful Societies; Commanding the Persons who frequented them to be prosecuted by the Prefect of the City.

112 The Life of TERTULLIAN,

City. Hereupon, the People who had a mortal Aver-
sion to the Christians, being arm'd with the Impe-
rial Orders, presently fell upon the Execution of them;
so that the Churches in all Places were fill'd with Mar-
tyrdoms and the Blood of the Saints. *Tertullian* took
hold of this opportunity to strengthen the Minds of
many who were shaken and disturbed with the pre-
sent Persecution; and writ to the Martyrs in Prison to
comfort them under their Sufferings, and exhort them
to Constancy and Preseverance to the end; Publish-
ing at the same time his Discourse of Patience, where-
in he elegantly describes the Excellency and Advan-
tages of that Vertue, and enforces it from the Exam-
ple of our Blessed Lord and Saviour, speaking there-
in more favourably of retiring in time of Persecution
than he did afterwards.

Before *Severus* left *Rome* to prosecute his Expedi-
tion into *Britain*, many magnificent sports and shews
were solemnized, and Gifts were bestowed among
the People, and a Donative or Bounty Money given
by the Emperor to the Souldiers, every one that re-
ceived it, being obliged to come up to the Tribune
with a Lawrel Crown on his Head. Among the rest
there was one Souldier a Christian who brought his
Crown along with him in his Hand; and being asked
why he did not wear it on his Head like the rest,
Answered, *That he was a Christian, and that it did*
not become a Christian to wear his Crown in this Life.
Hereupon a Council of War was call'd, the Man was
accused before the General, stripped of his Military
Habiliments, beaten till he was all over Bloody, and
cast into Prison, there expecting Martyrdom, and a
better Donative and Reward from Christ. The rest
of his Fellow Souldiers that were Christians took
offence at this Scruple, alledging; that it was need-
less to betray their Liberty, Quiet and Peace to one
Man's private humour, and provoke their Enemies to
fall upon them; that their Religion did not forbid
such

Presbyter of Carthage. 113

such an innocent compliance, but rather commanded us prudently to decline a danger, and that this was but an affected singularity, as if he had been the only Christian. *Tertullian*, who was mighty strict and zealous, approved of this Fact, and writ a Book call'd, *The Military Crown*, in defence thereof, asserting it to be an Act of Heroick Zeal, and Christian Magnanimity, and answering all Objections to the contrary.

St. *Jerom* says, He liv'd to 63 Years of Age, but we have no Account whether he died a natural or a violent Death. He seems indeed to have had a passionate desire to lay down his life for the Truth: though had he been a Martyr, it is probable some mention would have been made of it in the Writings of the Church; so that it seems more likely that he dy'd peaceably in his Bed, tho' he liv'd in a time of violent Persecution in the Year 202. He was a Man of a smart and acute Wit; his Learning was admirable, wherein tho' many excelled, he had no superiors, and few equal in the Age he lived in. His manner was to pray thrice a day, at the Third, Sixth and Ninth Hours. Writing of the Four Last Things, Death, Judgment, Heaven and Hell, he saith, *I sometimes scoffed at these things when I was a Heathen; I now perceive that we are not born, but made Christians.* He was converted by reading the Scriptures, and the Works of other Learned and Holy Men. He said he found the Scriptures full of Majesty and Truth in reading them, and that whatsoever is done for our Salvation is foretold in them; and after his Conversion was conversant in Reading them Day and Night; and got great part of them by heart. Some of his usual Sayings were; *If thou bee'st backward in thoughts of Repentance be forwards in thoughts of Hell, the burning Flames whereof only the Tears of a Penitent Eye can extinguish. If the Devils without Christ's leave, had no power over the Gaderens Swine, much less have they power over God's own Sheep. We should not try Mens.*
Faith

114 The Life of Tertullian, &c.

Faith by their Persons, but their Persons by their Faith. It is in vain to come to the God of Peace without peace, or to pray for the remission of our own Sins without forgiving others. We must not come to make an Atonement with God at his Altar, before we have made Atonement with our Brother in our Hearts.

I shall conclude with the Character which a Learned Father gives of him. *Tertullian*, says he, is justly
 ' to be esteemed the Prince among the Writers of
 ' the *Latin Church*: For who more Learned? Who
 ' more conversant in Divine and Human Studies?
 ' who by a strange largeness and Capacity of Mind,
 ' hath drawn all Philosophy, and its several Sects,
 ' the Authors and Abettors of Heresies, with all
 ' their Rites and Principles, and the whole Circum-
 ' ference of History and all kind of Study, within
 ' the Compass of his own Breast. A Man of such
 ' quick and weighty Parts that there was scarce any
 ' thing which he set himself against, which he did
 ' not either pierce through with the sharpness of his
 ' Wit, or batter down with the strength and solidity
 ' of his Arguments. Who can sufficiently commend
 ' his Discourses so fortified with Troops of Reasons,
 ' that whom they cannot persuade, they are ready
 ' to force to an Assent? Who hath almost as ma-
 ' ny Sentences as Words, and not more Periods than
 ' Victories over those whom he hath to deal with.

The Life of **ORIGEN**, Catechist of *Alexandria*, with his Lamentation for his Fall.



ORIGEN was born at *Alexandria*, the Metropolis of *Egypt*, about the Year of our Lord 186. his Father was named *Leonides*, a good Man, and a Martyr for the Faith, who trained him up from his Infancy in the Christian Religion, and other polite Learning; but especially in the Sacred Scriptures, requiring of him a daily Task, and caused him to learn and repeat some part of them; but not satisfied with the bare reading, he though a Child began to enquire into the profound sense of them; often importuning his Father with Questions about the meaning of them; for which his Father checked him to his Face, admonishing him not to search beyond the capacity of his years, and to be content with

116 The Life of ORIGEN

with the plain obvious sense; yet inwardly rejoiced in his mind, and heartily blest God that he had made him the Father of such a Child; yea he many times uncovered the Breast of his Son as he lay asleep and kissed it, as the Temple wherein the Holy Ghost had taken up his Residence, and as the Treasury of an early Piety. He was called *Origen Adamantinus*, his first Name being given him for his Sublime and Divine Speculations, who by sweet and mellifluous Allegories raises the affections of his Readers from earthly to heavenly Meditations and Contemplations. And was named *Adamantinus* from the nature of the Adamant or Diamond, whose lustre and hardness makes it renowned; he having such a firm and undaunted mind as not to be terrified with any Dangers or Afflictions.

When he was about 17 Years old his Father (who was a Christian, as well as his Grandfather and great Grandfather) being carried to Prison, he had such a fervent desire to suffer Martyrdom with him, that he would have thrown himself into the Persecutors hands, had not his Mother in the Night taken away his Cloths to his very Shirt; so that being more ashamed to be seen naked than to fear death, he was constrained to stay at home; A mighty instance of youthful Courage, and a most hearty affection for the True Religion. Yet when he could do no more, knowing what a sad influence the deplorable State wherein his Father was like to leave his Wife and Children, might have upon him, he by Letters passionately exhorted him to persevere to Martyrdom, adding this Clause, *Take heed, Sir, that for our sakes you do not change your Resolution.*

After the Death of his Father, who was beheaded, and the Consideration of his Estate to the Emperor, he with his poor Mother and Six Brethren was reduced to such extream Poverty, that he was obliged to sustain himself and them by teaching a Grammar School,

Catechist of Alexandria. 117

School, till at length being weary of that Profession he wholly betook himself to the Study of Divinity and the Scriptures; He was also a great Proficient in the *Hebrew* and other Learned Languages; But the Providence of God, who Peculiarly takes care of the Widows and Orphans of those that suffer for his Name and Gospel, found out a way for their Relief. A rich and honourable Matron of *Alexandria* pitying his miserable case, liberally contributed to his necessities, as she did to others, and among them maintained one *Paul* of *Antioch*, a Ringleader of all the Hereticks in *Alexandria*, who so plausibly demeaned himself, that she entertained him as her dear Friend, and adopted him for her Son.

Origen being by this means necessitated to frequent his company, yet would not comply with this Favourite, tho' he had his Livelihood purely from her Bounry, thereby giving a manifest proof of his firm adherence to the True Faith. For when a great multitude not only of Hereticks, but of the Orthodox, frequented the Lectures of this *Paul*, he being reckoned an eloquent and profound Preacher, yet *Origen* would never be perswaded to joyn in Prayer with him, detesting his Heretical Doctrines. Whether the Lady upon this occasion withdrew her Charity, or that he thought it more agreeable to the Christian Rule to live by his own Labour, we don't find. But having perfected his Studies for Foreign Learning, the Foundation whereof he had laid under the Discipline of his Father, he opened a School for the Profession of the Learned Arts, where besides the good he did to others, he raised a considerable maintenance for himself; and though then but 18 Years Old, yet the most grave Philosophers and greatest Masters of Heresy, resorted to his Lectures many of whom were converted and became Martyrs for the Christian Faith.

By

118 The Life of ORIGEN

By this time he grew so famous, that notwithstanding his Youth he was thought fit to be Master of the Catechetick Schoool of *Alexandria*, that place being at present void by the Persecution that fell upon the Christians; and great Numbers of Scholars daily crowded in upon him, so that finding his different Employments did not well agree together, he left off teaching the Arts and Sciences, and applied himself intirely to Instruct his Disciples in the Doctrines of Christianity, whereby he gained over a great number of Gentile Philosophers to the Faith, who embraced the same with so hearty and sincere a mind, that they readily sealed it with their Blood. Among others of Note was *Plutarch*, whom *Origen* accompanying to his Marryrdom, was like to have been killed by the People for being the Author of his Coaversion: *Heraclides*, *Heron*, and *Serenus*, after having endured grievous Tortures were beheaded; and another *Serenus*, with a young Woman called *Herais*, one of his Scholars, were burnt for their Religion. These *Origen* encouraged not to faint under their Sufferings, who being Baptized by Fire, as he himself expresses it, left this World, and in those Flames mounted up to Heaven.

Neither was his Care and Charity less for those that were Imprison'd in deep Dungeons, encouraging them when they came before the Judges: And when the Persecution was renew'd with such Violence, that every own consulted his own Safety, and kept close, so that when the Martyrs were led to Execution, there was none to comfort or administer to them; this Office *Origen* boldly took upon him, attending the Martyrs to the very place of their Suffering, embracing and saluting them as they were led along, putting himself often in danger thereby; so that once the enrag'd Heathens assaulted him with a shower of Stones, which had certainly been his Death, as well as at several other times, had he not been preserved by the Divine Power

Catechist of Alevandria. 119

Power and Providence. At last, they resolv'd to find him out, great multitudes besetting his House, and because he had vast Numbers of Schotars, they brought a Guard of Soldiers along with them, who hunted him from one Heresy to another, so that he could find no place of safety. *Epiphanius* reports. That he was haled up and down the City, Reviled, Reproached, and treated with insolent Scorn and Fury. Once they having shav'd his Head, after the manner of the *Egyptian* Priests, they set him upon the Stepts of the Temple of *Serapis*, one of the Heathen Gods, commanding him to give Branches of Palm-trees, as the Priests us'd to do to them that went up to perform their Heathenish Ceremonies; he taking the Branches, with an undaunted Mind, cry'd out aloud, *Come hither, and take the Branch, not of an Idol-Temple, but of Christ*, which piece of Courage, no doubt, increased their Rage against him.

Having apply'd himself wholly to the Study of Divinity, and his Necessities being afterward urgent, he, by the advice of his Friends, sold all his Authors of Humanity, which he had diligently perused and now lay by him, to one upon condition that he should allow him two pence a Day for his maintenace, wherewith he contented himself: And to prevent all occasions of Youthful Concupisence, he spent most of the Day and Night in Reading and Meditating upon the holy Scriptures, and other devout Exercises; sleeping only a few Hours, and that not in Bed, but upon the Ground. He Fasted often, and Expounded the Saying of our Saviour literally here, as he did afterward upon another occasion; So that he would not wear two Coats nor shoes, but went bare-foot: He inur'd himself to Cold, Nakedness, and Abstinence from Wine; even to the amazement of his familiar Friends, and to the offence of many who would more willingly have reliev'd his Necessities, since hereby he contracted such weakness of Body as brought him almost to the Grave.

Yet

120 The Life of ORIGEN

Yet this strict course of Life inclin'd many, not of the common People only, out of the Wise, Learned, and Rich to become zealous Professors of his Doctrine, many of whom in those Times of Persecution, suffered Death for the same.

About this time he made that famous Attempt upon himself, so much commended by some, and condemned by others, his making himself an Eunuch, as *Epiphanius* relates, which some of the Ancients conceiv'd to have been done by Medicinal Applications, whereby he was made impotent; but *St. Jerom* says expressly, it was done with a Knife: However it was, he did it partly out of a perverse interpretation of our Saviour's meaning, when he says, *There be some that make themselves Eunuchs for the Kingdom of Heaven's sake*, and partly, to remove all suspicion of Wantonness and Incontinency, he having many Matrons and Virgins, as well as Men resorting to him; besides, that he himself was thereby secured from any Temptations to immodest and irregular Embraces. This Act, though he endeavour'd to conceal it from some of his Friends, yet did it quickly break out, and *Demetrius* the Bishop of *Alexandria*, who formerly lov'd and perferred him, but now envy'd him, upbraided him with this rash inconsiderate Act, for which he judg'd him unfit for the Ministerial Office. But whatever *Origen* might do in the vigor of his Youth and Zeal, yet in his latter Days he was of another mind, condemning such kind of Attempts, and soberly enough Expounding that Passage of our Saviour, which he before had so fatally misunderstood.

In the Reign of the Emperor *Decius*, he suffer'd cruel Rackings, and many other Tortures for the Doctrine of Christ, with terrible threats of Death and Burning, with which he was nothing affrighted; but resolv'd to own his Cause to the last moment of his Life. And hearing that some Christians were haled to an Idol-Temple that they might be compell'd to Sacrifice

face to the Heathen Gods, he out of his Zeal, ran thither to encourage them to Constancy in their Profession, and dissuade them from complying with their Enemies; which was the opportunity that his Adversaries had long expected, and therefore letting go the other laid hold upon him; putting it to his choice (saith Epiphanius) where he would offer Incense to the Idol, or have his Body defiled by a deform'd filthy Black-amoor, which they had provided on purpose. Origen being in a great strait, at length chose rather to offer Incense, than to have his Body polluted by so filthy a Creature: they presently put Incense into his trembling Hands, and whilst he demurr'd upon it, they took his Hands and threw it into the Fire: Whereupon, they presently cry out, *Origen hath Sacrificed, Origen hath Sacrificed.*

After which, he was Excommunicated by the Church, and so being filled with shame and Sorrow he left *Alexandria*, and went into *Judæa*, Being come to *Jerusalem*, where his Name was very well known for his Learned Expositions upon the Holy Scriptures, and his Gift of Utterance; he was importun'd by the Ministers to Preach a Sermon to the People in the Church, which after much Importunity he was persuaded to do, and thereupon stood up, and opening his Bible, the first place he cast his Eye upon, was in *Psal. 50. 16. Unto the Wicked, saith God, why dost thou preach my Laws, and take my Covenant into thy Mouth?* Which word as soon as he had read, he closed the Book, sat down, and shed a Flood of Tears, the whole Congregation Weeping likewise with him, and was unable to say any more. After which he wandred about with great grief and torment of Mind, and at length penned the following Lamentation.

In the Bitterness and Grief of my Soul, I address myself to those who shall hereafter read this confused Writing. But how can I speak when my tongue is tyed, and my Lips dare

are not one move nor open? My Tongue does not perform its Office, my Throat is dry'd up, and all my Senses and Faculties are all polluted with Iniquity, Wo is me, because of the Sorrow of my Heart, that my Soul is thus afflicted, and that I am encompassed with Sin, so that there is no Health in me. Wo is me, my Mother, that thou broughtest me forth. A Righteous Man, to be conversant with Unrighteousness; an Heir of the Kingdom of God, to be not an Inheritor of the Kingdom of the Devil; A Preacher of the Gospel, to be found wallowing in Impiety; A fruitful Tree, yet quickly withered; A clear Fountain, to be polluted and dried up; A Man adorned with Gifts and Grace now suddenly deprived of all, Pity me, O all ye my Friends who are now become an abject Creature; that have taken under Feet the Seal of my Profession, and joined in League with Satan. Pity me, O my Friends, who are rejected and cast away from before the Face of God. It is for my Iniquities that I am branded with open Shame. The Lord had ingrafted me into a fruitful Vine, but instead of plentiful Clusters, I have brought forth nothing but Thorns, and instead of Grapes, I have brought forth Brambles.

Let the Well-springs of my Tears issue out; let my Cheeks be watered, and let them flow upon the Earth and moisten it; for that I am born in Iniquity, and the sin of Sin have overflowed me. Alas! How am I fallen! There is no Sorrow like unto my Sorrow; no Affliction that exceedeth my Affliction; no Bitterness that passeth my Bitterness; no Lamentation more lamentable than mine: Neither is there any Sin greater than my Sin; and there is no Salve to heal my wounded Soul. Where is that good Shepherd of Souls? Where is he that went down from Jerusalem to Jericho, which cured him that was wounded by Thieves? Seek me out, O Lord, that am fallen from the higher Jerusalem, who have broken the Vow I made at Baptism, who have profaned and dealt injuriously with thy blessed Name. Alas! That ever I was a Preacher who now am become a Disciple! Thou knowest, O Lord, that I fell against my Will. When I went about to

light

light
Deat
I wi
prove
stilen
Frien
there
God,
So
after
trans
me.
persu
tan
their
sowin
ceit:
at th
tions,
that
ledge
self
wick
made
we c
thou
confi
But
ruine
migh
one
with
an A
just
hast
I
have
Solo

lighten others; when I endeavoured to bring others from Death to Life, I brought my self from Life to Death; when I witnessed against the Assemblies of the Wicked, and re-
proved their Doings, there I found Shame, and the most pe-
sistent Wound from the Devil: When I desired to be found a
Friend and Favourer of Piety, I was found a Foe and Fur-
therer of Iniquity; when I designed to present others before
God, I presented my self before Satan.

Some promised me, that they would be Baptized; but
after I departed from them, the same Night, the Devil
transformed himself into an Angel of Light, and said unto
me. When thou art up in the Morning, go on, and
persuade them, and bring them to God: But Sa-
tan going before me prepared the way, by sharpening
their Wits to devise Mischief against me, silly Wretch;
sowing in their Minds Diffimulation, Hypocrisie, and De-
ceit: But I, O unhappy Creature, leaping out of my Bed
at the dawning of the Day, could not finish my usual Devo-
tions, neither perform my wonted Prayers, being desirous
that all Men should be Saved, and come to the know-
ledge of the Truth; whilst in the mean time I wrapt my
self up in the Snares of the Evil One; I went to these
wicked Men, I required of them to perform the Covenant
made the Night before, not knowing their Subtily, and
we came to the Baptism, O blinded Heart, why didst
thou not remember? O foolish Mind, why didst thou not
consider? O weak Brain, why didst thou not understand?
But it was Satan that lulled thee asleep, and in the end
ruined thy unhappy and wretched Soul. He deprived me of
might and power, and so wounded me. I answered but
one Word, and became reproachfully Defamed; I spake
without Malice, but I meet with Scorn. The Devil raised
an Assembly about me, and pronounced against me that un-
just Sentence, Origen hath Sacrificed, O Satan what
hast thou done unto me? How hast thou wounded me?

I bewailed sometimes the Fall of Sampson, but now I
have fall'n worse my self: I formerly bewailed the Fall of
Solomon; but have brought my self into a worse Condi-
tion.

124 The Life of ORIGEN,

or. I have formerly deplored the woful Estate of all Sinners, but now I am plunged into Sin my self. Sampson had his Hair cut off, but the Crown of Glory is fallen from my Head. Sampson lost the Carnal Eyes of his Body, but my Spiritual Eyes are put out. It was the subtilty of a Woman that brought Confusion upon him; but it was my Tongue that brought me into this sinful Condition. And as he afterwards wanted the Comforts of this Life, so my Tongue by this Wickedness hath deprived me of those Spiritual Gifts which have sometimes flow'd in upon me with Heavenly Joys. And as he suffered those things by leaving the Israelites, and cleaving to Foreigners, so I by going about to save notorious Sinners, made my self a Captive to Captives, and a Bondslave to Sin.

Alas! My Church liveth, yet I am a Widower; my Sons live, yet I am barren; every Creature rejoiceth, but I alone am desolate and sorrowful. Bewail me, O ye blessed People of the Lord, who am banished from God; bewail me, who am deprived of all Goodness, of the Holy Ghost, and am thrust out of the Wedding-chamber of Christ, who was once thought worthy of the Kingdom of God, but am now altogether unworthy; who am abhorred of the Angels, and separated from the Saints of God. Bewail me for that I am condemned to Eternal Punishment; that I am here on Earth, and yet am tormented with the sting of a guilty Conscience. I fear Death because I am wicked; I fear the dreadful Day of Judgment, because I am damned for ever; I fear the Punishment, because it is Eternal; I fear the evil Angels that are the Executioners, because they are void of Mercy; and what to do I know not, being on every side surrounded with Misery. If there be any Man that can, I beseech him to assist me with his earnest Prayers, and sorrowful Tears; for now it becometh me to shed infinite Tears for my great Sin. Who knoweth whether the Lord will have mercy upon me, and will pity my Fall? Whether he will have compassion upon my Person, and be moved with my forlorn Condition? Whether he will

Catechist of Alexandria. 125

have respect to my Humiliation, and incline his Tender Kindness toward me ?

I will prostrate my self before the Threshold of his Church, and entreat all People both small and great, to tread and trample me under foot, who am unsavoury Salt, who have no taste nor savour of God, and am fit for nothing. Now let the Elders mourn, for the Staff whereon they leaned is broken ; let the young Men grieve, for their School-master is fallen ; let the Maidens sorrow, for the advancer of Virginity is defiled ; let the Pastors mourn, for their Patron and Defender is shamefully soiled. Wo is me, that I felt so lowly, so dangerously that I cannot rise again. Assist me, O Holy Spirit, and give me Grace to repent ; and accept, O Lord, of the grief of my Heart, and the heaviness of my Soul. But how great streams of Lamentations must cleanse and purify my polluted Conscience ! I will address myself and turn my Speech to God ; Why hast thou lifted me up and cast me down ; I had not committed this Impiety, unless thou hadst withdrawn thine Hand from me : But it is thy pleasure, O Lord, who dost all things graciously ; and I on the contrary have fallen by my Folly. But why, O Lord, hast thou shut my Mouth by thy holy Prophet David, Have I been the first that sinned ? Or am I the first that fell ? Why hast thou forsaken me, being desolate ? Why hast thou rejected and banished me from among thy Saints, and astonished me when I should Preach thy Laws ? What Man is he that is born of a Woman, which sinneth not ? What Man was ever conversant here on Earth, who committed no Iniquity ?

This, I say, because thou hast forsaken me ; David himself, who hath shut up my Mouth, sinned grievously in thy sight, yet upon his repentance thou receivedst him to Mercy. Peter, who was a Pillar, after his Fall, wiped away his Transgression with salt Tears, and did not continue long in the filth of his Infidelity. But they were thought more worthy of Favour and Mercy than I. But now I humbly beseech thee, O Lord, to grant that thy Holy Spirit may be my good Guide and Instructor, that I may tread

126 The Life of ORIGEN,

Satan under foot, who by his Sleights hath tred upon me; and that I may be again restored to the Joys of thy Salvation. Now all ye that behold my Wounds, tremble for fear, and take heed that ye stumble not, and fall into the like Crime. You all now see that the Prophet David hath shut up my Mouth. I was constrained by the Bishops to speak some Words of Exhortation, and taking the Book of Psalms, I prayed, and opened the Book, and I lighted upon this Sentence which I am ashamed to repeat, yet am compelled to pronounce. Unto the Wicked, saith God, Why dost thou preach my Laws, and takest my Covenant into thy Mouth? But bewail me, that am like the Reprobate Jews; for that which was said to them by the Prophets, now soundeth alike in my Ears. O Satan, what mischief hast thou brought upon me? How hast thou pierced my Breast with thy poisonous Darts: Thinkest thou that my Destruction will any thing avail thee? Thinkest thou to procure to thy self any ease or rest, whilst I am thus deplorably tormented? Who is able to assure thee that my Sins shall not be done away, that I shall not escape the Pains which I so horribly feared, or that I shall not again be restored to the Society of the Saints? O Lord, I fall down before thy Mercy-seat, have pity upon me, who am drowned in Tears because I have greatly offended. Shew mercy, O Lord, to thy wandering Sheep which is subject to be torn by the Teeth of the ravenous Wolf. Secure my Soul from the roaring Lion. Let my Sackcloth be rent in sunder, and gird me with Joy and Gladness. Let me be again restored to the Joy of my God; Let me be thought worthy of his Kingdom, through the earnest Petitions of his Church and the Assembly of the Saints which sorrow over me, and humble themselves to Jesus Christ on my behalf; To whom with the Father, and the Holy Ghost, be all Honour and Glory for ever and ever. Amen.

Origen after this return'd from Jerusalem to Casarea, where (as before he had done at Alexandria) he set up a School both for Divine and Human Learning, and

and his great Name procured him Scholars from all Parts. About the Year 235, *Maximinus* the Thracian succeeded in the Roman Empire, a British and Cruel Prince, who hated whatsoever related to his Predecessor *Alexander Severus*; and because the Christians had found some favourable entertainment in his Family, he began first with them; especially the Bishops, as the chief Pillars and Promoters of Christianity, whom he caus'd to be put to Death. In this evil time, *Origen* writ his Book concerning Martyrdom, for the Consolation of the persecuted Christians: Nor did he himself escape without his share; for *Eusebius* tells us, That the Devil muster'd up all his Forces against him, and assauld him with all his Arts and Engings, singling him out above all others of that time, to make him the Object of his utmost Rage and Fury. He was cast into the bottom of a loathsome and uncomfortable Dungeon, loaded with Irons, a Chain about his Neck, his Feet set in the Stocks, with his Legs stretched out four holes distant from each other, for many Days together: He was threatned with Fire, and tortured with all the Torments that a merciless Enemy could inflict; which must needs be very grievous to a Person of his Age, whose Body was broken with so many Cares and Labours. Yet he patiently endured all these Barbarities, and was ready to submit to the last fatal Stroke; but his Cruel Judge to prolong his Misery, commanded the Executioners to torment him, but not to kill him.

But Human Councils when most active and violent, are often over-ruled by him that is *higher than the highest*; for his Enemies, who had exercised these Cruelties upon him, designing him for a more solemn Martyrdom, were disappointed by the Almighty, to whom *belong the Issues from Death*; who prevented their Malice, and made way for his escape, which in all probability was occasion'd by the Death of the Emperor, who was cut off when he had Reigned only Thirty Months,

128 The Life of ORIGEN, &c.

Months. Being deliver'd out of Prison, he improv'd his time to pious purposes, comforting the Weak and Disconsolate, and writing Letters for that end to the Christians dispersed into several Part of the Empire. He dy'd about the sixty ninth Year of his Age peaceably at Tyre, in the Year 254, where his Body found a place of Rest, and where in a great Church dedicated to the Memory of our Saviour's Sepulchre, behind the high Altar his Remains were laid up, as the Tradition of the Last Age informs us. He us'd to say, *That God's Providence hath ordained all things for some End and Purpose. He made not Malice, and though he can restrain it, he will not; for if Malice were not, Vertue would have no opposite, and could not shine so clear. For the Malice of Joseph's Brethren was the means whereby God brought about many admirable Works of Providence as by the Story at large appears.*

The

The
W

T
and
was
no d
living
stru
know
vern
the
gain
dine
of B
den
slog
and

The Life of St. *Babylas* Bishop of *Antioch*,
who with three Youths was Beheaded.



THere is a general silence in Church Antiquity concerning the Country, Parents, Education, and Way of Life of this holy Martyr, and whether he was born and educated a Gentile, or a Christian; tho' no doubt he had a generous and liberal Education, living in Places where he had opportunity to be Instructed, and in Times wherein none but Men of known Parts and Eminency were advanced to the Government of the Church, both to feed and preserve the Flock of God, and to defend the True Faith against all Opposers. In 239, *Babylas* succeeded *Zebadinus* Bishop of *Antioch*, *Gordianus* I. being Emperor of *Rome*. *St. Chrysostom* says, He was a stout and prudent Pilot in the midst of the Storms and Waves that

130 The Life of St. Babylas.

beat upon the Church; meeting at the first with much Trouble from the *Roman* Governours, the old Enemies of Christianity: But soon after a fierce Storm was raised by *Sapores* King of *Persia*, who having over-run all *Syria*, had besieged and taken *Antioch*, and the News of his rapid Conquests being carry'd to *Rome*, startled the Emperor and Senate. He grievously oppressed the People of *Antioch*, and no doubt the Christians had a deep share of it from so Insolent and Merciless an Enemy, who was never favourable to them. But the Almighty soon delivered them from his Tyranny; for *Gordianus* raising a potent Army, marched into the *East*, and clearing the Countries as he went along, came to *Antioch*, where he totally defeated the *Persians*, and recover'd *Antioch* and the conquer'd Cities, taking likewise some considerable Places belonging to *Sapores*, whom he obliged to retire with precipitation into his own Dominions. Of which he gave an Account in a Letter to the Senate, who decreed him a Triumph upon his return to *Rome*.

Tranquility being thus restored to the Church of *Antioch*, *Babylas* was very diligent in Instructing and Governing his Flock, and preparing them to undergo the greatest Afflictions for the Profession of their Religion, as if he had foreseen the violent Persecution, which soon after fell upon them. For the Christians having enjoy'd much Quietness during the Reign of the Emperor *Philippus* that succeeded *Gordianus*, who was generally, though without ground, supposed to be a Christian himself: Yet a dismal Tempest arose in the Time of *Decius*, who was unexpectedly advanced, and in a manner forced upon the Empire, one who might have passed for none of the worst of Emperors, if his outrageous Violence against the Christians had not left an indelible Blot upon his Fame; which some Writers imagine, proceeded from his Hatred to his Predecessor *Philippus*, whom he reckoned to be a Christian: Tho' others which more probably suppose, That

That it was occasion'd by the great success which Christianity met with about this Time, having spread itself over all parts of the Empire, both Cities, Towns and Villages: So that the Heathen Temples were abandon'd, their Altars overthrown, and their Sacrifices discontinued, the Churches being in the mean time frequented by multitudes of Converts.

Decius, was surpriz'd at this mighty increase of Christianity, and the declension of Paganism; that the Religion of the Empire was disregarded, and the Worship of the Gods neglected, opposed, and undermined by an upstart Sect of Christians, which multiply'd daily: He therefore resolv'd to use all the methods of Rage and Cruelty for extirpating them, and reducing the People to the Religion of their Ancestors, Whereupon he issued out Edicts to the Governors of the Provinces to proceed with all Severity against the Christians with all manner of Tortures, unless they would Worship the Gods; so that the Persecution was carry'd on with all kind of Violence, whereby many of the most eminent Bishops of the Church were put to Death; and at length it came to *Babylas's* door; for the Emperor coming to *Syria*, and so to *Antioch*, to prosecute the *Persian War*, he either out of Curiosity, or to take occasion to fall upon them, would needs go into the Christian Congregation, when the publick Assembly was met together. But *Babylas* standing in the Church-Porch opposed him with an undaunted Courage and Resolution, telling him, *That as much as lay in his power, he would never endure that a Wolf should break into Christ's Sheepfold.* The Emperor urg'd it no farther, either being unwilling to exasperate the Fury of the People, or designing to revenge it some other way. *St. Chrysostom* defends this Act of *Babylas* with a great deal of Wit and Eloquence, equalling it with the Spirit and Freedom of *Elias* and *John the Baptist*, telling us, That when the Emperor made this attempt, he had newly dip't his Hands.

132 The Life of St. Babylas

Hands in innocent Blood, having barbarously, and against the Faith of his most solemn Oath, and the Laws of Nations, put to death a little Son of a certain King, whom his Father had given in Hostage to secure a Peace made between them.

Decius tho' for the present he dissembled his Anger and went away, yet inwardly resented the Affront, and being returned to his Palace sent for *Babylas*, with whom he sharply expostulated for his Boldness and Insolency, commanded him to Sacrifice to the Gods, assuring him, that this was the onely way to escape Punishment and to purchase him Honour and Renown. The Martyr despis'd his Offers, and defy'd his Threats, telling him, *That as a Pastor, he was obliged to do what might be most beneficial to his Flock, and that he resolv'd never to apostatize from the Service of the True God, and to Sacrifice to Devils, who usurped the Name and Honour of Deities.* The Emperor finding him inflexible, ordered him to be loaded with Chains and sent to Prison, where he endured many Hardships and Sufferings; yet he rejoyc'd in his Bonds, and was more troubled at the Misery that attended those who sent him thither, than at the sharpness of those Torments which he was like to suffer; having learned to *bless those that cursed him, to pray for them that despitefully used and persecuted him, and to overcome evil with good.*

He had then the fatal Sentence pass'd upon him, and being bound was led forth of Prison to go to his Martyrdom, and as he pass'd along, he began his Song of Triumph, *Return unto thy Rest, O my Soul; for the Lord hath dealt bountifully with thee.* Together with him were led three Youths that were brothers, whom he had carefully instructed in the Faith, and had trained up for so severe a Trial. The Emperor had endeavour'd to prevail upon their Constancy with all kind of Hardships and Cruelties; but perceiving them immoveably resolved not to Sacrifice, he commanded them

them all four to be Beheaded. *Babylas* placed the Children first, lest the Spectacle of his bloody Fate should discourage them. As the Officer was taking off their Heads he cry'd aloud, *Behold I, and the Children which the Lord hath given me.* After which, he laid down his own Neck upon the Block, having first given Order to his Friends that his Fetters should be bury'd with him in the same Grave: which was done accordingly. And *Sr. Chrysostom* assure us, the Chains remained to his time. Where his Body was first bury'd we do not find; but wherever it was, it rested there till it had a more magnificent Interment in the Reign of *Constantine the Great*; which occasioned one of the most remarkable Occurrences that Church History has convey'd to us.

There was a Place call'd *Daphne* in the Suburbs of *Antioch*, which seem'd contriv'd by Nature on purpose for Pleasure, being a delicate Grove thick set with Trees, Fruits, and Flowers, and water'd with Fountains and pleasant Rivuets; In this Place was a magnificent Temple, said to be built by *Seleucus* the Father of *Antiochus*; and by him Dedicated to *Apollo Daphneus*, who had a costly and anciant Image within the Temple where Oracles were given forth; which caus'd it to be very Famous. In this Condition it remain'd, till *Gallus Julian's* elder Brother being lately created *Cesar* by his Cousin *Constantius*, was sent to reside at *Antioch*, to secure the Frontiers, of the Empire against the Incurfions of the Enemy. He having great Veneration for the Memory of the Christian Martyrs, resolv'd to purge this place from Paganish Superstition; which he judg'd could not be better done, than by Building a Church over against *Apollo's* Temple: Which was no sooner finish'd, but he caus'd the Coffin of *Babylas* to be remov'd thither. But the Devil it seems disliking his Neighbourhood, was struck dumb, and utter'd no more Oracles, so that *Babylas's* Body was again remov'd. For *Julian* succeeding *Constantius*

134. The Life of St. Babylas,

stantius in the Empire came to *Antioch* in order to his Expedition into *Persia*. and presently went up to *Apollo's* Temple to consult the Oracle about the Event of the War, and other Affairs of the Empire, offering the choicest Sacrifices, and making very rich and costly Presents. But all his Prayers, Sacrifices and Oblations signify'd nothing, the *Demon* intimating, That the Dead kept him from Speaking, and that till the Corps bury'd hard by was taken away, he could return no Answer. *Julian* perceiv'd his meaning, and tho' many Bodies had been bury'd there, he suspected it was the Remains of *Babylas* that were aim'd at, and therefore commanded the Christians to remove them from thence. Who thereupon met together in great numbers, of all Ages, and both Sexes, and placing the Coffin in an open Chariot, brought it into the City in Triumph, singing Psalms all the way, and at the end of every Period adding this Sharp Verseicle, *Confounded be all they that worship carved Images.*

This Story, tho' it may seem to favour Superstition, in giving too much honour to the Relicks of the Saints, yet the Truth thereof is affirm'd by *Socrates*, *Rozemen*, and *Theodoret*, who all liv'd about that time; And also by *Chrysostom*, who was born at *Antioch*, and was many Years Presbyter of that Church, and Scholar to *Libanius* the Sophister at this very time, and an Eye-witness of it; who not only Preach'd the thing, But writ a Relation of it, appealing to Old and Young, then alive, who had seen it; and challenges them to contradict, if they could, the Truth of what he relates. Yea, *Libanius* the Orator confesses, That when *Julian* came with Sacrifices to kiss the Foot of *Apollo Daphneus*, tho' he had been before neglected and forgotten, yet he appered again in his Rites of Worship, as if he had been freed from a certain dead Man who lay hard by, to his great trouble and disturbance. Neither is it improbable, but God might permit such an extraordinary Passage to happen at this time, to
evidence

evidence the Folly of the Heathen Religion, to correct the Infidelity of the Emperor, and give Testimony to the Truth of that Religion, which he so much scorn'd and opposed.

If it be enquir'd, Why *Julian* should so gratifie the Christians so far as to bestow the Martyrs Bones upon them, and suffer them to be convey'd with so much Honour and Solemnity, and not rather have thrown them into the Fire, or the Water; *St. Chrysostom* answers, That he had not Courage enough, for fear Divine Vengeance should overtake him, as it had lately done others. His Uncle *Julian* Prefect of the *East*, an Apostate and Derider of the Christians, who broke into the great Church of *Antioch*, and threw about, spurn'd, and at length took away the Communion-Plate with the greatest Contempt and Irreverence, and carry'd it into the Emperor's Exchequer, being seiz'd with a loathsome Disease, which in a few Days, in spite of all the Arts of Physick, took away his Life, And *Felix* the Treasurer of the same Temper, and joyn'd with him in the same Design, coming up to the Palace, on a sudden fell down upon the top of the Steps and burst asunder; and *Animianus Marcellinus*, a Heathen Author, confesses, That *Felix* dy'd of a sudden Flux of Blood. Others about that time came to miserable and untimely Ends, which 'tis probable, put a present Awe and Restraint upon him.

But evil Men grow worse and worse; for *Julian's* Rage soon after began to vent it self, and being vext to see the Christians bestow so much Honour on the Martyr, and being especially stung with the Hymns they sung, he against the Advice of his Council, gave Order the next Day to *Sallust* the Prefect to Persecute the Christians, and accordingly many of them were thrown into Prison. Among others, one *Theodorus* a Youth was seiz'd in the Streets, and laid upon the Rack, his Flesh torn off with Pincers, being likewise Scourged and beaten, and when no Tortures could prevail upon
his

136 The Life of St. Babylas, &c.

his Constancy, or so much as move his Patience, he was at length discharg'd. *Ruffinus* afterwards ask'd *Theodorus*, If he felt any Pain? who reply'd, *He was at first a little sensible; but that one in the shape of a Young Man stood by him, who gently wiped off the Sweat from his Face, and refresh'd him with cold Water, and supported his Spirit with Divine Consolations; so that the Rack was rather a Pleasure than a Torment to him.*

But the Almighty seem'd displeas'd with the Proceedings of *Julian*; for soon after the Temple of *Apollo* at *Daphne* took Fire, which in a fews Hours burnt the famous Image of that God, and reduc'd the Temple, all but the Walls and Pillars into Ashes. The Christians ascribe this to Divine Vengeance; but the Heathens to the Malice of the Christians. And though their own Priests and Warders of the Temple were Rack'd to make them say so, yet they could never be brought to affirm any more, than that it was fired by a Light from Heaven; This Conflagration is mention'd both by Christian and Heathen Writers: And *Labanius* in an Oration to the People, elegantly bewails its unhappy Fate; upon which, *St. Chrysostom* has made witty and eloquent Remark. The Body of *Babylas* was afterwards bury'd within the City of *Antioch*, in a Church Dedicated to his Name and Memory; and in after-ages is said to have been removed by some Christian Princes to *Cremona* in *Italy*. He suffer'd Martyrdom in the Reign of *Decius* the Roman Emperor, about the Year of Christ 250.

The

The
C

T
Rich
Senat
pinci
quen
publi
plaus
ty, n
Clien
Heath
virtue
cunici
ever
And

The Life of St. CYPRIAN Bishop of
Carthage, who was beheaded.



Thesclius *Cacilius Cyprianus* was born at *Carthage* in *Africa*, and is said to be descended of a Rich and Noble Family, and that he himself was a Senator. He was educated in the Liberal Arts though principally addicted to the Study of Oratory and Eloquence, wherein he made such Improvement that he publickly taught Rhetorick at *Carthage* with great Applause, and where he lived in great Splendor and plenty, never going abroad but he was thronged with Clients and Followers. He continued a Gentile or Heathen till he grew into Years, and was then converted to Christianity by the Arguments and Importunities of *Cacilius* a Presbyter of *Carthage*, whom he ever loved as a Friend and Reverenc'd as a Father: And the other at his Death made him his Executor and

138 The Life of St. CYPRIAN,

and committed his Wife and Children to his whole Care and Tutorage; and so mutual was the endearment between them, that *Cyprian* in Honour of him took up the Title of *Cacilius*. He lived a strict and temperate Life, and sold the greatest part of his Estate, distributing the Money to the necessities of the Poor; so that he became almost a perfect Christian before he had learnt the Rules of Christianity.

Being at length fully Instructed and confirmed in the Truth Faith, he was Baptized, and soon after advanced to be a Presbyter, wherein he behaved himself with so much Piety and Prudence, that *Donatus* the Bishop of *Carthage* being dead, both the Pastors and People cast their Eyes upon *Cyprian*; who judging himself unfit and unworthy for so great a charge withdrew into a private place in his House, and would not be seen; but his declining it did but occasion the People to be more earnest in their desires and expectations; so that his Doors were immediately crowded, and all passages for his escape blocked up: Who thereupon attempted to escape out of the Window; but finding it in vain, he unwillingly yielded; the People in the mean time waiting impatiently between hope and fear, till seeing him come forth, they received him with Universal Joy and satisfaction. His entrance upon his Charge was calm and peaceable, but it was not long before a storm overtook him, and he was publicly prescribed by the name of *Cacilius Cyprian Bishop of the Christians*, and every Man was commanded not to hide or conceal his Goods: And not satisfied therewith they frequently called out, that he might be thrown to the Lions. So that being warned by a Divine Admonition and Command from God, he withdrew himself, hoping that by his absence their fury and malice would abate. During his Retreats, though absent in Body, he was present in Spirit by Pious Counsels, grave Admonitions, frequent Reproofs, earnest Exhortations, and especially by hear-
ry

Prayers to Heaven for the welfare and prosperity of the Church. He had a great foreknowledge of future Events; and a Bloody Persecution being raised against the Church of Christ in Africa, he in one of his Epistles declares the true cause thereof as follows.

‘We must needs acknowledge and confess, saith he, that this violent Persecution and Calamity which hath destroyed most of our Churches, and doth daily consume ’em, ariseth chiefly from our own Impiety, whilst we walk not in the ways of God, nor observe the Precepts which he hath left unto us for our Instruction. Our Lord Christ performed the Will of his Father in all points, but we do not observe the Will of our Lord; our Minds and Studies being wholly intent upon the Riches and Vanities of this World. We are full of Pride, Emulation and Dissention, and void of that simplicity and Innocency which becomes the Disciples of the Blessed Jesus. We renounce the World in Words only, but not in deed, every Man pleasing himself without any regard how he displeases others. For this cause we are justly scourged; for what stripes do we not deserve, when even those Confessors themselves who formerly endured the Trial of their Faith, and ought to be an example in well doing, are so carnal and careless in their Conversations? For their sakes therefore, who with boasting words Glory in their former Confession and Sufferings are these calamities come upon us; whereby we shall not easily obtain an Eternal Crown, unless God in his Mercy be more Gracious to us. These Things we justly suffer for our Iniquities and Deserts, of which the Almighty hath forewarned us, where he saith, *If they shall forsake my Law, and not walk in my Judgments: If they shall profane my Ordinances, and will not obey my Precepts, I will visit their iniquity with the Rod, and their transgressions.*

140 The Life of St. CYPRIAN,

gressions with stripes; these Rods and stripes we justly feel,
 who neither please God with our doings; nor repent of
 the evil of our Ways. Wherefore let us humble our
 selves, and beg his Favour from the bottom of our
 Hearts, and with our whole Souls let us entreat him
 to shew us Mercy, who hath promised that he will
 never utterly take away his Loving kindness from
 those who with penitent Minds call upon him for
 Forgiveness. Let us ask and we shall obtain; and
 tho' we be delayed, yet seeing we have grievously
 offended him let us continue to call upon him, for
 he hath promised that to them which call, it shall
 be opened. Let us therefore persevere in calling up-
 on him with Prayers, Sighs, and Tears, and we
 shall at length be sure to receive a gracious An-
 swer.

Cyprian having thus described the Causes of the Per-
 secution, he mentions a Vision, wherein it was shew-
 ed him what should happen. The Vision was this: He
 saw an aged Father and a Young Man sitting at his
 Right Hand with a sorrowful Countenance, and his
 Hand on his Breast. On the other side sate a Person
 with a Net in his Hand, wherewith he threatned to
 catch the People that stood by, and as Cyprian was
 marvelling at it, he heard a Voice saying, *The Young
 Man whom thou seest sit on the Right Hand is sad and
 pensive, because his Precepts are not observed; but he on the
 Left Hand danceth and is merry, because occasion is giv-
 en him to obtain Power from the Auncient Father to afflict
 Men.* This Vision was seen some Years before the
 Persecution happened, and predicted that the Sins of
 the Christians were the cause why Satan was allowed
 such Power, and with his Net of Destruction destroy-
 ed so many Christian Men. In this Vision saith he,
*God out of his tender Goodness and Mercy hath vouchsafe-
 ed to reveal these things to the least of his sinful and un-
 worthy Servants, telling me, that I should be quiet
 and of good Comfort, for Peace will come, altho' it be de-*

ayed

layed a while for the sake of some who yet remain to be proved and Tried. He had likewise another Vision, wherein he was admonished to use a spare Diet, lest his mind should be withdrawn from Heavenly Meditations, and drawn away with Worldly allurements, and be thereby the less disposed to Prayer and Spiritual Exercises.

And because the Christians were charged by the Heathens as the Authors of all Publick Calamities, he tells them, ' That Jesus Christ had long before ' Prophesied, that toward the end of the World there ' should be Famine, Wars and Pestilence, which was ' rather to be imputed to their impious Idolatry and ' Contempt of the True God, than to the Christians; which evils are increased by the wickedness of ' Men. For Famine is occasioned more by the Avarice ' of Men than by the drought of the Air: But the ' particular and special Cause thereof proceeds from ' the shedding so much innocent Christian Blood. ' And whereas the Christians are condemned for not ' worshipping their Idols, it is because they are fully ' assured that they are no True Gods, but Images of ' wicked and leud Kings, who could neither save ' themselves from Death, nor such as worshipped and ' trusted in them from Eternal punishment.

In the mean while the Persecution under the Emperor *Decius* raged with uncontrolled fury in the African Provinces and especially at *Carthage*, concerning which *Cyprian* every where gives large and sad Accounts, relating, that they were scourged and beaten, racked and roasted, and their Flesh pulled off with burning Pincers, were beheaded, thrust through with Swords, more Instruments of torture being applyed to one Man at once than there were Limbs and Members in his Body. They were robbed, plundered, thrown to wild Beasts, and burnt at the Stake. And many who desired to be dispatcht were purposely kept upon the Rack, that their pains might be

142 The Life of St. CYPRIAN,

be lingring, and they might die by peace-meal. All which did but render their Faith and Patience more illustrious, whereby they tired out their Tormentors, and smiled at the sharpest Engines of Execution, and at the busie Officers who were racking in their Wounds. And when their Flesh was wearied their Faith was unconquerable and made them more earnestly long for Heaven; while the common People beheld with admiration those heavenly Conflicts, and stood astonish'd to hear the Servants of Christ in the midst of all their Tortures, with an unshaken mind, making a free and bold Confession of their Lord and Master Jesus Christ, though destitute of any external Succour, being armed with a Divine Power, and defending themselves with the Shield of Faith.

About this time happened that dreadful Plague which so much afflicted the *Roman Empire*, wherein *Carthage* had a deep share, Vast Multitudes were swept away every Day, and the Messenger of Death called at every Door; the Streets were filled with dead Carcasses, which seemed to implore the Charity of the Living to burry them, as that which themselves might shortly need. But alas every one trembled and shifted for themselves, deserting and flying from their dearest Friends, and nearest Relations. In this Calamitous Season St. Cyprian calls the Christians together, and exhorts them to Mercy and Charity, as that which the Holy Scripture tells us is highly pleasing to God, and the only way to pacifie and turn away his Wrath from them: That they should not only extend their Charity to their own Party, but that the way to be perfect, and to be Christians indeed, was to do something more than Heathens and Publicans, and to overcome evil with good, and, according to our Saviour's advice, to love our Enemies, and pray for the Happiness of them that Persecute us.

The Christians being persuaded by such moving Argument, presently gave their Neighbours and others in distress their utmost Assistance, according to every one's Rank and Quality, those who were Rich contributing to their Necessities, and others who by reason of their Poverty could bestow nothing, personally laboured in the common Calamity. Indeed, every one was ambitious to engage under the Conduct of so good a Bishop; and by this large and abundant Charity, great Advantage redounded not only to those who were of the Household of Faith, but universally to all.

At which time St. Cyprian penned his Excellent Discourse concerning Mortality, wherein he so eloquently teaches a Christian to triumph over the Fears of Death, and how little reason there is excessively to mourn for their Friends and Relations that are taken from us. This terrible-Pestilence, with the Way wherewith the Empire was generally over-run, the Heathens charged upon the Christian Religion, as if their Gods were enraged thereat. But Cyprian in a Discourse to Demetrian the Proconsul, vindicates Christianity from this Scandal, and demonstrates that their barbarous and unreasonable Fury against the Christians, had provoked the Creator of all Men against them, as a just Punishment of their Folly and Madness, in Persecuting the Professors of a Religion which was so near to Heaven.

In the Year 257. *Aspasius Pantenus* the Proconsul of Africa, sent for Cyprian before him, and told him, That he had lately received Orders from the Emperors, who at that time were *Galienus* and *Valerianus*, commanding all those that were of a Foreign Religion to worship the Gods according to the Roman Ceremonies: Cyprian answered, *I am a Christian and a Bishop, I acknowledge no other Gods but only the true God that made Heaven and Earth, and all things therein. This is he whom we Christians serve, to whom we pray day and night,*

144 The Life of St. CYPRIAN,

night, for our selves, and for all Men, and for the Prosperity and Happiness of the Emperors. And is this then thy Resolution, said the Proconsul? That Resolution, replied the Martyr, which is founded in God, can never be altered. He then told him, That he was to search for Presbyters as well as Bishops, requiring him to discover them; Cyprian replied, According to your own Laws, we are not obliged to be Informers. The Proconsul added, That he was commanded to prohibit all private Assemblies, and to punish with Death all those that frequented them: The good Man told him, He might do what he thought fit; and the Proconsul finding him immovable, commanded him to be banish'd to a little City about the Lybian Sea, near Pentapolis, a pleasant place, and where he was visited and furnish'd with all Conveniencies by the Christians residing thereabouts.

The first day of his coming hither, he in an heavenly Vision was forewarn'd of his approaching Martyrdom, whereof he gives this account. ' There appeared to him as he was going to rest, a young Man of a very large Stature, that seemed to lead him to the Tribunal, and present him to the Consul then sitting upon the Bench, who looking upon him began to write something in a Book, which the young Man looking over his Shoulder read, but not daring to speak, intimated by signs what it was; for extending his hand at length, he made a cross stroke over it with the other, by which Cyprian guess'd that he should be Beheaded. Whereupon he was importunate with the Proconsul for one Days reprieve to settle his Affairs, and by the pleasant Countenance of the Judges, and the signs made by the young Man of what the Consul was noting in his Book, seemed to be granted. And this happened accordingly, both as to manner and time of his Martyrdom that very day Twelve-month, wherein

he h
Life
D
vera
them
migh
that
peic
all C
be p
Peop
Hono
they
and r
and b
fered
Assen
put to
comfo
for hi
every
tance
which
tho' w
for hi
Friend
but in
by tha
Flock
Charge
themse
offer th
prehen
Truth,
stians,
them t
he

he had this Vision, proving to be the Period of his Life.

During his Confinement in this Place, he wrote several Letters to the Martyrs in Prison, encouraging them to continue faithful to the Death, that so they might obtain a Crown of Glory. Here he had notice that the Persecution became more violent, the Emperor *Valerian* having sent Order to the Senate, that all Christian Bishops, Presbyters and Deacons, should be put to death without delay; that Senators and all People of Rank and Quality should be deprived of their Honours and Preferments, forfeit their Estates, and if they persisted in their Religion, should be put to Death, and the Matrons to have their Goods Confiscated, and be banish'd. *Xystus* and *Quartus* had already suffered Martyrdom in the Burying-place where their Assemblies were held; and the Governors of the City put to Death all they could meet with. These uncomfortable Tidings gave *Cyprian* occasion to prepare for his own Death, which he waited and wish'd for every day; and when some great Men of his Acquaintance persuaded him to withdraw to a Place of Safety which they would provide for him, he refused it; tho' when he had News that the Officers were coming for him to carry him to *Utica*, he by the Advice of his Friends slipt aside, being unwilling to suffer any where but in *Carthage*, where he had govern'd his Church, and by that eminent Confession to edifie and encourage the Flock committed to him; as he tells the People of his Charge, whom he advised to Peace and Unity among themselves, in his last Letter to them, and not to offer themselves, to the *Gentiles*, but if any were apprehended, to be Courageous in defence of the Truth, and freely confess themselves to be Christians, which he did not doubt but God would enable them to do.

146 The Life of St. Cyprian,

The new Proconsul *Galerius Maximus* being returned to *Carthage*, *Cyprian*, who resolved to conceal himself no longer, came home, and took up his Residence in his own Garden; the Officers had no sooner notice thereof, but they presently came and seized him, and putting him into a Chariot carried him to the Proconsul, who commanded him to be kept till next day in one of the Officers Houses; the People hearing of his return and apprehension, came in great numbers about the House, where they continued all Night. The next Morning he was led to the Proconsul's Palace, who looking upon him said, *Art thou Thascius Cyprianus, who hast been Bishop and Father to Men of impious Minds. The Sacred Emperor commands thee to do Sacrifice. Be well advised, and do not throw away thy Life.* The blessed Martyr reply'd, *I am Cyprian, I am a Christian, and I can not Sacrifice to the Gods; as thou art commanded; as for me in so just a Cause, there needs no Consultation.* The Proconsul was enraged at his resolute Constancy, and said, 'Long hast thou continued in this Sacrilegious Humour, and hast seduced great numbers into the same wicked Conspiracy, and hast shewn thy self an Enemy to the Gods of the Roman Empire; one whom the Pious and Religious Emperors could never reduce to the observance of their Holy Rites; thou therefore being found to be the Author and Ring-leader of so heinous a Crime, shalt be made an Example to those whom thou hast seduced into so great a Wickedness. Whereupon he read his Sentence out of a Table Book. *I command that Thascius Cyprian shall be beheaded.* To which the Martyr only answered, *heartily thank Almighty God, who is pleased to set me free from the Chains of the Body.*

He was then led away from the Judgment Seat with a strong Guard of Soldiers, great Multitudes of People crowding after, the Christians weeping and mourning

mourning, and crying out, *Let us also be Beheaded with him.* Coming to the place of Execution, which was a large Field, he began to strip himself, first putting off his Cloak, which he folded up and laid at his Feet, and falling on his Knees recommended his Soul to God in Prayer; and then standing in nothing but a Linen Vestment, he ordered that the Executioner should have about six Pounds given him, and the Brethren spreading Linen Cloths under him to preserve his Blood from being spilt on the Ground, he cover'd his Eyes with his own Hands, and the Headsman did his Office. His Body was bury'd by the Christians the same Night with great Solemnity. He suffered in the Year of Christ 258. *Valerianus* and *Galienus V.* being Emperors of *Rome*.

He was undaunted in time of Persecution; so that neither the Persuasions of his Wife, nor the Frowns of the World, nor the Malice of his Adversaries could affright him. He never sent away the Widow empty Handed: He was Eyes to the Blind, Legs to the Lame, and a Covering to the Naked. He call'd *Cecilius*, who Converted him, *The Father of his Christian Life*. It was difficult to distinguish, whether he was more loved or feared. His usual Sayings were; 'Let not that sleep in thy Treasury which may be profitable to the Poor. Two things never grow old in Man, the Heart ever imagining new Cogitations, and the Tongue uttering the vain Conceptions of the Heart. That which a Man must of necessity part with some time or other, it is Wisdom for him to Distribute so, that God may everlastingly reward him. Women that take a Pride in being clothed in Silk and Purple, cannot easily put on the Lord Jesus Christ. They who delight to Paint in this World, and alter themselves from what God hath created them, may justly fear that at the Resurrection their Creator will not know them. He

148 The Life of St. Cyprian, &c.

that gives an Alms to the Poor, offers a sweet smelling Sacrifice to God. All present Evils are to be endured for the hope of good Things to come. To commend Vertue in Words, and to contradict it in Deeds, is nothing worth. There are Twelve Absurdities in the Life of Man; A Wise Man without good Works; An Old Man without Religion; A Young Man without Obedience; A Rich Man without Charity; A Woman without Modesty; A Guide without Vertue; A Poor Man that is Proud; A Prince that is Unjust; A Bishop that is Negligent; People without Discipline; and Subjects without Law.

The

ST
docia,
a Zeal
fully e
who d
old, t
inquire
Religio
incline
ther to
him a
Rhetor

The Life of St. GREGORY, Bishop of *Neocasarea*, who was solemnly Buried there.



ST. GREGORY, called Originally *Theodorus*, was born at *Neocasarea*, the Principal City of *Cappadocia*, situate upon the River *Lycus*. His Father was a Zealot for the Gentile Religion, wherein he carefully educated him, and in other Heathen Learning; who dying when his Son was about Fourteen Years old, the Young Man then took the greater Liberty to inquire into things, and perceive the Vanity of that Religion wherein he had been brought up, which soon inclined him towards Christianity, though his Mother took care to compleat his Breeding, by placing him and his Brother *Athenodorus* under Masters of Rhetorick and Eloquence, who likewise perswaded him

150 The Life of St. Gregory,

to study the *Roman* Laws: After this, he travell'd to *Alexandria*, and enter'd himself in the *Platonick* School lately erected there, where by the closeness of his Studies, and his Sobriety and Strictness of Life, he visibly reproach'd the Debaucheries of his Fellow-Students; who meditating Revenge, hired a common Strumpet to come to him while he was engag'd in a serious Discourse with some Learned Friends, charging him with committing Lewdness with her, and of Cheating her of the Reward of their Criminal Embraces: The Company being satisfy'd of his Innocence, were inrag'd at the Woman's Impudence, but *Gregory* disregarding the Affront, desired a Friend to give her the Money she ask'd, that they might be no longer interrupted in their Discourses; which she had no sooner received, but she fell into raving Fits, roaring out horribly, throwing herself on the Ground, tearing her Hair, distorting her Eyes, and foaming at the Mouth; nor could she be freed from this rude Treatment of the *Dæmon*, till he whom she had wronged had forgiven, and prayed to Almighty God for her.

Departing from *Alexandria*, he came to *Cæsarea* in *Palestine*, where *Origen* had opened a School, under whom he was Taught Logick, Physick, and other Sciences; but above all, his Master endeavour'd to settle him in the firm Belief and Persuasion of Christianity, wherein he had before some insight, and to ground him in the Knowledge of the Holy Scriptures, as the best System of true Wisdom and Philosophy. Five Years he continued *Origen's* Disciple, and was then recalled into his own Country; and at taking his Leave he made an Oration before his Master in a numerous Auditory, wherein, as he gives *Origen* his just Commendation, so he particularly Blesses God for the happy Advantages of his Instructions, and whose Providence had conducted him to so good a Master.

At

At his return, all Mens Eyes were upon him, expecting to reap some Fruits of all his Studies in publick Meetings; and the Wise and Great Men of the City importuned him to reside among them, and by his excellent Precepts and Rules to reform and direct the Manners of Men. But he being modest, and dissident of his own Abilities, and fearing lest by a great Concourse and Applause he might be puffed up with Pride and Vain-glory, resisted all their Addresses, and withdrew himself into the Wilderness, where he resided up himself to Solitude and Contemplation, conversing with God and his own Mind, and admiring the admirable Works of the Great Creator of the World.

The City of *Neocæsarea* was large and populous, but wretchedly overgrown with Idolatry and Superstition, so that it seemed the place where *Satan's Seat* was, and where Christianity had scarce been heard of, to the great Grief of all good Men, who were very desirous that the true Faith should be planted among them. And *Phelimus*, Bishop of *Amisæa*, a Neighbour City in that Province, a Man of a Prophetick Spirit, having an account of *Gregory*, as one whose Parts and Piety rendred him a Person fit to be a Guide of Souls, notwithstanding his want of Years, resolv'd if possible to engage him in that good Work; of which *Gregory* having Intimation, he retired from one Desert and Solitary Shelter to another; so that the Bishop by all his Art and Industry could not find him out, who used his utmost care to conceal himself. At length he Addressed himself to Heaven in earnest and fervent Prayer, beseeching the Almighty to incline his Heart to accept of this Province, which might be so much for the Glory of God, and the Advantage of the Souls of Men. So that *Gregory* was at length willing to comply, and was constituted Bishop of that Place; which being wholly sub

152 The Life of St. GREGORY,

jest to the Worship of Demons and Diabolical Rites, there not being above Seventeen Christians in those Parts, he must be obliged to found a Church before he could govern it. However he applied himself industriously to the Charge committed to him, wherein he was extremely advantaged by a power of working Miracles (so much talk'd of among the Ancients) that was bestow'd upon him; of which we have this Account.

As he was returning home from the Wilderness, being benighted, and overtaken with a Storm, he with his Company turn'd aside to shelter themselves in an Heathen Temple, famous for Oracles and Divinations, where they spent the Night in Prayers and Hymns to God. The Gentile Priest came early in the Morning to offer up his usual Devotions to the Demons of that place; who it seems had informed him that they must hereafter abandon it, by reason of him that lodged there; so that the Invocations and Sacrifices which he made were all ineffectual; whereupon he was enraged against St. Gregory, and threatened to complain of him to the Magistrates and the Emperor: But when he saw him disregard all his Menaces, and that he had a power of commanding Demons in and out at pleasure, his Fury was turned into Admiration, and he entreated the Bishop, as a further Evidence of the Divine Authority which attended him, to bring the Demons back again for once into the Temple. To satisfy whom, he is said to have writ these Words in a scrip of Paper, *Gregory to Satan, Enter*; which being laid on the Altar, and the usual Oblation made, the Demons appear'd again as they were wont; whereby the Priest was plainly convinced that St. Gregory acted by an Authority superior to all Infernal Powers; and being convinced by him of the Truth of the Christian Doctrine, he resolv'd to accompany him, forsaking his House, Friends, and Relations, and resign-

ing himself up to the Instructions of his Divine Wisdom and Philosophy.

The People of *Neocaesarea* having an account of the strange and miraculous Actions of St. Gregory, went out of the City in great numbers to meet him; who being unconcerned at their Applause, pass'd directly through the midst of the Crowds without casting his Eye upon one side or the other, and being invited by *Musonius*, a Person of great Esteem and Power in the City who intreated him to Honour his House with his Presence he took up his Lodging there. And that very day he fell to Preaching with such success that before Night he had Converted a little Church to the True Faith, in that Idolatrous and Prophane Place wherein his Lot was fallen. Early the next Morning the Doors were crouded with persons of all Qualities and Ages, whose Infirmities and Distempers he cured working two Cures upon them at once, healing both Soul and Body; and banishing Demons out of those that were possess'd. Men greedily embracing that Religion, of whose Divinity and Power they themselves were Eye-witnesses, and heard nothing reported but what was verified by the Testimony of their Senses.

Having thus gathered a numerous Congregation, he then took care to erect a Church, where they might Assembl'e for the publick Exercise of their Devotions, which by the Charitable Contributions of some, and the industrious Labour of others, was both begun and finished in a little time. And it seems to have been founded upon a firmer Basis than other Buildings were, for notwithstanding the Violent Storms in *Dioclesian's* time, who commanded all the Christian Churches to be demolish'd, and the Earthquake which happen'd in that Country, and ruined most of the Houses thereabouts, this Church alone remained entire and not a Stone of it was shaken to the Ground.

Another memorable Passage is reported by *Gregory Nissen*, which prepared the way for the Conversion of the People in this place. There was a publick Festival solemniz'd to the Honour of one of the Gods of that Country; whereto the Inhabitants of *Neocæsarea*, and the Neighbouring Parts, resorted in great numbers, so that the Theatre was soon full, and the Crowd and Noise so great and confused that the usual Ceremonies and Shows could not be perform'd. Hereupon the People universally cried out to the Demon, *Jupiter, we beseech thee make us room.* St. Gregory being inform'd of this, sent them word, *That their Prayer would be granted, and that more room would be quickly made them than they desir'd.* Immediately a terrible Plague broke out among them, which turned their Musick into Weeping, and filled all places with dying Groans; People being sick and dead in a few Moments. The Temples to which they fled in hopes of Cure, were filled with dead Carcases; the Fountains and Ditches, whither the infected came to quench their Thirst, were stop'd up with the Multitudes that fell into them. The People understanding that this Calamity proceeded from their foolish calling upon the Devil, they intreated him to intercede with his God, who they believed to be a more powerful Being, in their Behalf. He consented thereto; the Pestilence abated, and the People generally deserted their Idolatrous Worship, and took Sanctuary in Christianity, as the securest Refuge in time of Danger.

The Reputation of his Wisdom, and of his mighty Miracles, occasion'd the People to have much Veneration for him; so that they judg'd whatever he said, or did, to proceed from a Divine Power. Yea, even in Civil Causes, his Sentence was accounted more Just and Impartial than any other Decision whatsoever. It happen'd two Brothers were at Law about a Lake both challenging it to belong to the Inheritance
whic

which their Father left them; the determination thereof was left to him, who endeavoured peaceably to accomodate the Difference between them, but in vain; for the young Men grew angry, and appointed a Day to try their Title by Arms, Summoning their Tenants to appear in their behalf: To prevent which, the Charitable Bishop went the Evening before to the place, where he continued all Night in Prayers to Heaven, to prevent the impending Mischief; and the next Day the Lake was turned into dry Ground, and thereby the Contention between them ceased; the Remains of this Lake being visible many Ages after.

Gregory Nissen also Reports, That this Holy Man miraculously restrain'd the Violence of the River *Licus*, which running violently down the Mountains of *Armenia* overflow'd the Champaign Country, to the irreparable Damage of the Inhabitants, and oft-times to the loss of their Lives; who thereupon applied themselves to St. Gregory, beseeching him to use his Interest with the Almighty, who alone *Rules the raging of the Sea*, that a stop might be put to it. He goes along with him to the place, and Addresses his Supplications to them who has *set a Bound to the Waters, that they may not pass over, nor turn again to cover the Earth*. And thrusting his Staff down into the Bank, pray'd that that might be the Bound of that raging Stream; and it is related, that ever after the River kept within the Banks, and his Staff grew up into a large spreading Tree, and was shewed to Travellers, together with an Account of it in this Author's Days.

He also adds a Third: That St. Gregory in his Return from *Cumana*, whither he had been invik'd and importuned both by the Magistrates to come, and constituted a fit Person to be Bishop of that City, he

was s

156 The Life of St. GREGORY,

was espied by two Jews who knowing his Charitable Temper, either out of Covetousness or designing to Abuse him, agreed to put a Trick upon him; To which end one of them lays himself down on the Ground, pretending he was dead; the other seems to deplore the miserable Fate of his Companion, and begs of the good Bishop that passed by to give him something towards his Funeral, who taking off the Coat he had on, threw it upon, and went away. He was no sooner out of his sight, but this Deceiver came laughing to his Fellow, and bid him rise, that they might make themselves merry with the Cheat they had put upon the Religious Man; he called, pulled, and kick'd him, but all in vain, this Comical Humour concluding in a Tragedy, the Man being dead indeed; it being supposed that he expired at that very moment the Garment was thrown upon him, which now really served for what the Bishop intended it, as a Covering to his Burial.

In an Age so remote from Miracles, and after the World has been so long abused by the Impostures of the *Romish* Church, these Passages will not be easily believed by Protestant Readers; but it may justify the relating of them, that these things are reported by Persons of undoubted Credit and Integrity, especially *St. Basil*, and his Brother *Gregory*, both wise and good Men, who lived within less than an Hundred Years after our *Gregory*; And which is more considerable, their Aged Grandmother *Macrina*, who taught them in their Youth, and took care of their Education, was in her younger Years Scholar and Auditor of him, and no doubt they received the most material Passages of his Life and Miracles from her, who was an Eye-witness of them, and perfectly remembered them; Of which they gave a plain and naked Relation, without any Flourishes of Rhetorick,

left

left Men of incredulous Minds should disbelieve them and count all Fables which are above their Apprehensions.

In the Faithful and Successful Management of his Office he continued quietly, till about the Year 250. when the Emperor *Decius* raised a most violent Persecution against the Christians; upon no other Motive or Provocation, but because he saw Christianity prevail so much, and Paganism decline: Whereupon new Methods of Cruelty, and Instruments of Torment were continually invented by the Heathen Governors and Magistrates; the very apprehension whereof is dreadful and amazing to Human Nature. Swords and Axes, wild Beasts, Serpents, Fire, Iron Chairs made red hot, and innumerable other Tortures are daily found out to punish and put to Death innocent Christians; yea, so unnatural were Mankind grown to each other, that every one was afraid of his nearest Relation; the Father not consulting the Safety of the Child; nor the Child regarding his Duty to his Parents: The Gentile Son betraying his Christian Father, and the Infidel Father accusing his Son for embracing Christianity; and a Brother accounting it Piety to violate the Laws of Nature in the Cause of Religion, and to Condemn his own Brother because he was a Christian. No regard being had to Age, Sex, Virtue or Merit, but as in a City stormed by a proud and potent Conqueror, every thing was exposed without Mercy to the Rage and Rudeness of a Barbarous and Inhuman Enemy.

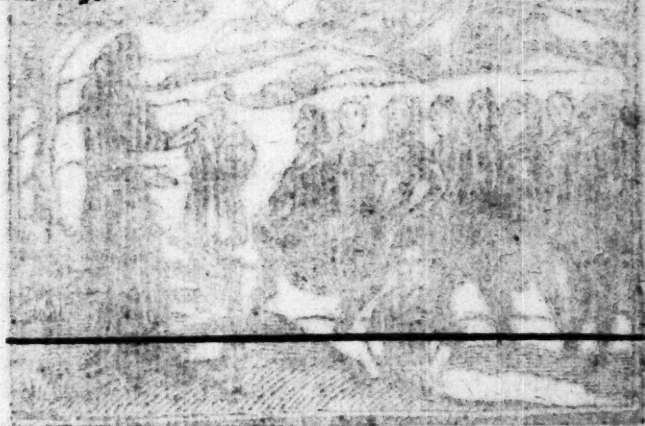
St. Gregory being sensible of the Calamitous State of the present Time, and how few of his new Converts would bear up against this furious Storm, he advised them timely to withdraw, telling them it was better to fly and save their Souls, than to hazard

158 The Life of St. Gregory,

zard their falling from the Faith; and gave them an Example by retreating himself out of Danger into a Desert Mountain, accompanied only with the Gentle Priest whom he had converted. And it was but time he should retire, the Enemy chiefly aiming at him as the Head of the Party; and being informed where he lay concealed, they came in vast Numbers to find him out; some besetting the Mountain at the Foot, and others going up searched every place till they came very near him; whereupon they both presently fell to Prayer, with a firm Confidence of Divine Protection. The Persecutors search'd every Bush, Shrub, and Corner, but found nothing; and when the Informer described the very place where they lay; they affirm'd they saw nothing there but a couple of Trees a little distant from each other. The Company being gone, the Informer staid behind, and went directly to the place, where finding them at their Devotions, and concluding their Escape to be the immediate Effect of a Divine Preservation (God having blinded their Eyes that they should not see them) he fell down at the Bishop's Feet, gave up himself to be a Christian, and a Companion of his Solitudes and Dangers.

A little before his Death, being sensible that his Dissolution drew nigh, he sent up and down the City and Neighbourhood to make a strict Inquiry whether there were any that had not embraced the Christian Faith; and being told there were but Seventeen in all, he sigh'd, and lifted up his Eyes to Heaven, appealing to God how much it troubled him, that any should be yet without the Knowledge of the True Religion; but he likewise blessed the Almighty, that whereas at his first coming hither, he found but Seventeen Christians, he should now leave but Seventeen Idolaters. After which, having
heartily

heartily prayed for the Conversion of Infidels, and the Confirmation and Edification of those that were turned to God, he calmly and peaceably resigned up his Soul into the Hands of his Heavenly Creator in the midst of his Friends and Disciples, by whom he was honourably Buried in the Church which he himself had Erected at *Neocaesarea*. He is supposed to have departed this Life in the Reign of the Emperor *Dioclesian*, about the Year of our Lord 265.



The

The Life of St. DENNIS, Bishop of
Alexandria, who was banished into a
Wilderness in *Lybia*.



ST. Dennis was in all probability born at *Alexandria*, where his Father seems to be a Person of considerable Quality, and to have liv'd in some Splendor: He was bred in the Gentile Religion, and converted to the Truth by a Vision and Voice that spake to him, as he himself relates; and by diligent reading what Books came into his Hands, and an impartial examination of the things contain'd in them. After his youthful Studies, he put himself under the Conduct of the Renowned *Origen*, who was then Master of a famous School at *Alexandria*, where he became a Proficient both in *Philosophy* and Christian Lectures, which were

were there Taught. In the Year 232, *Demetrius* Bishop of *Alexandria* being dead, *Heracles* one of *Origen's* Scholars, and his Successor in the Catechetick School, succeeded in his room; Upon whose removal *Dennis*, then Presbyter of the Church, was advanced in his place; wherein he acted with such general Applause and Satisfaction, that upon the Death of *Heracles*, who was Bishop fifteen or sixteen Years, none was thought so fit to be again his Successor as *Dennis*; and he was accordingly made Bishop. The first Years of his Charge were calm and peaceable, till *Decius* succeeding in the Empire, fell to persecuting the Christians with the utmost Violence, whereof the Church of *Alexandria* had a heavy Portion.

Indeed, the Persecution began a Year before, while the Emperor *Philip* was alive, upon this occasion: A certain Gentile Priest or Poet, stirr'd up the People of *Alexandria*, who were naturally Zealous for their Superstition, to revenge the Quarrel of their Gods. Whereupon the Multitude with uncontrouled Fury fell upon the Christians, accounting the Barbarities toward them to be the only Instance of Piety to their Deities; and seizing upon an aged Man nam'd *Metras*, they would have oblig'd him to blaspheme Jesus Christ; which he refusing, they beat him with Clubs, prick'd him in the Face and Eyes with sharp Reeds, and afterwards leading him into the Suburbs, stoned him to death. The next Day they laid Hands upon a Woman called *Quinta*, and carry'd her to the Heathen Temple, who refusing to worship the Idol, they drag'd her upon the sharp stones through the Streets of the City by the Feet, dash'd her against the Pavement, scourg'd her with Whips, and at length murdered her.

Apollonia, an ancient Virgin, being apprehended, she had all her Teeth dash'd out, and was threatned

to

152 The Life of St. DENNIS,

to be burnt alive, who desiring her Cruel Persecutors to allow her a little respite, she of her own accord leapt chearfully into the Flames and was burnt. The Romish Church celebrate the Death of this Martyr with the highest Veneration; exolling her for the Nobility of her Birth, the eminent Vertues and Piety of her Life, her Humility, Chastity, fervent Devotions, frequent Fastings, &c. Though we find not the least mention of any of them in any Ancient Writer: They say, That a voice from Heaven told her, that she was the *Spouse of Christ*, and that God had granted her what she had asked; they make her to be the Reliever of all that are troubled with the Teeth or Head-ach; and in several Prayers of their Church, they beseech God, that by her Intercession, they may be cur'd of those Pains. Nay, they address their Prayers to her, *That she would intercede with the Almighty on their behalf, and by her Passion obtain for them the Remission of all their Sins, which by the Teeth and Mouth they had committed, by Gluttony and Evil-speaking*: And a great number of Miracles are reported of her, but especially, that of the vast multiplication of her Teeth, for besides great numbers that are preserv'd as Relicks in Foreign Popish Churches, we are told, That our King Edward being afflicted with the Tooth-ach, commanded all St. Appollonia's Teeth in the Kingdom should be sought out, and sent him; which being done, there were so many brought in, that several great Tuns could not hold them; so that it seems she had ample amends made for those few Teeth which she lost at the time of her Martyrdom.

The *Alexandrian* Persecution increased daily, the Christians Houses being broken open and plundered, their Adversaries burning what they could not carry away; and a Christian could not stir abroad Night nor Day, but they presently cryed out, *Away with him to the Fire*. And tho' while they quarrelled

and a

among themselves, the Christians had a little breathing-time; yet when *Decius* had defeated and kill'd his Master *Philip*, and usurp'd the Empire, his bloody Edicts arriv'd at *Alexandria*, which enliven'd the Heathens Rage and Cruelty; Persons of all Ages, Qualities and Professions being Tortured and executed, with all manner of severity; and Multitudes flying into the Mountains and Woods, were famished with Hunger and Thirst, starved with Cold, weakened with Diseases, surpriz'd by Thieves, and torn in pieces with Wild Beasts; and many fell into the Hands of the *Arabs* and *Saracens*, and were thereby reduc'd to a state of Slavery worse than Death it self. In this terrible time of Tryal many revolted from the Faith, whilst others maintain'd it with an invincible Courage; and many that were Enemies embraced the same; Of which we read the following Instance: A Person who was judg'd to be a Christian, and ready to renounce his Religion, being brought before the Tribunal, two of the Guards that waited at the Door, scoffed at him, and derided him with the utmost Scorn and Malice; But soon after came into the Court, and boldly declared themselves to be Christians, and ready to undergo all Torments for their Profession: At which the Judges were strangely surpriz'd, and trembled. And Sentence being pass'd upon them, they went out of the Court, rejoicing in the Testimony they were to give of their Faith, and that God would have so much Glory by their triumphant Execution.

During these Tragical Times, it pleas'd God to preserve *Dennis* from Death, as a Person eminently useful in the Church, though he likewise bore a part in the common Calamity; for *Sabinus* the Prefect having receiv'd the Emperor's Orders, he instantly dispatch'd *Frumentarius*, a Military Sergeant, to apprehend him, who searched all Places where he thought he might conceal himself, but never came to his

164 The Life of St. DENNIS,

his own House, concluding he would not dare to stay at home; and yet here he continued several Days expecting the coming of the Officers. At length being warned of God, he left his House, attended with his Servants and some of the Brethren; but not long after fell into the Hands of the Soldiers, and having received his Sentence, was conducted to a little Town not far from *Alexandria*, there probably to be beheaded with less noise and clamour.

In the mean time, *Timotheus* one of his Friends, knowing nothing of his being Apprehended, came to to the House where he had been, and seeing a Guard of Soldiers standing at the Door, hasten'd away with much Amazement: A Country-man meeting him, and enquiring, why he made such haste; He gave him an imperfect account of the matter. This Man was going to a Marriage-supper, where they usually sat up all Night; and being come hither, acquainted the Company with what he had heard; who being heated with Wine and merry, they all ran out of Doors, and with great shouting came to the place where *St. Dennis* was. The Guard hearing such a Noise and Confusion at that time of Night, left their Prisoner, and ran away, whom the Rabble coming in, found in Bed: He supposing them to be Thieves, was reaching his Cloths that lay by him to give them, but they commanded him to rise presently, and go along with them: Upon which, he understanding what they came about, besought them to leave him, and depart; or at least to Be-head him; but they compell'd him to rise, and when he had thrown himself upon the Ground, they began to drag him out by the Hands and Feet, but soon after left him, and turn'd to their Drunken Sports. After which *Caius* and *Eausus*, *Peter* and *Paul* Presbyters, and his Fellow-Prisoners took him up, and leaving the Town, set him upon an Ass, and conveyed him into a desolate Wilderness in *Lybia*.

After

After St. Dennis had pass'd over the short Reign of Gallus, Decius his Successor not taking warning by his Predecessor's Errors, stumbled at the same stone; and when he found all things quiet and peaceable, fell to persecuting of the Christians, whose Prayers to the Almighty secured the Peace and Prosperity of the Empire; yet this was but a preparatory Storm in comparison of that raised by Valerian, who was at first kinder to the Christians than any of the former Emperours, so that his Family was full of pious and good Men: but being seduced and deluded by an Arch-Magician of Egypt, he was prevail'd upon to Persecute them, when this Conjuror represented as Persons who by wicked Charms hinder'd the Emperor's Prosperity, only because they had power over his Demons and Evil Spirits, whom they usually banished only with the speaking of a Word; and persuaded him to maintain Sacrifices, and Divinations by the Blood and Entrails of Men and Beasts, with other Heathen Ceremonies, as the ready way to make him Happy: Whereupon, Edicts were publish'd every where against the Christians, and they expos'd to the Rage of the Multitude.

St. Dennis being return'd from his Solitudes to Alexandria, he accompany'd with some of the Clergy, address'd himself to Æmilian the Governor, who did not absolutely forbid, but endeavour'd to persuade them to leave off that way of Worship; presuming others would quickly follow their Example. But they answer'd, *It was better to obey God than Man, assuring him, they would Worship none but the True God, and would never renounce their Christian Profession.* The Governor told them, That the Roman Emperours were willing to shew them Kindness and Favour, provided they would Adore the Gods that were Protectors of the Empire, and he hop'd they would be more grateful than to refuse it. The Bishop reply'd, That every

166 The Life of St. DENNIS,

ry one Worshipp'd those whom they thought to be Gods, but they Ador'd and Served only One God who is the Creator of the World, and who gave that Government to the Emperors; To whom they offer'd up Daily Prayers for the Happiness of the Empire. The Governor insisted, That if he were a God, none hinder'd them from Worshipping him, together with them who were truly Gods, they not being to Worship One God, but Gods. *Dennis* answered, *We cannot Worship any other.* I see, reply'd *Æmilian*, that you are a Company of foolish and ingrateful People, and not sensible of the Favour of our Lords the Emperors; wherefore you shall stay no longer in the City, but be sent to *Cephis* in the Parts of *Lybia*; for this, according to the Emperor's Commands, I resolve to banish you; nor shall any of your Sect have leave to keep or frequent your Meetings, which if any dare to attempt, it shall be at his Peril; and he shall be Punish'd suitably to his Crimes: Be gone therefore to the Place allotted you.

This Sentence was put into execution with such expedition, that *Dennis*, though sick, had not one Day allow'd to recover himself, and provide for his Journey: He seem'd a little concern'd when he was informed, that the Place of his Banishment was destitute of the Society of good Men, and perpetually expos'd to the Ravages of Thieves and Robbers; but was somewhat comforted, when he was told, That it was near a great and populous City; tho' the Place to which he was assign'd, was a rude and barren Tract of Land in the Desarts of *Lybia*. He was soon follow'd to this miserable Region by great Numbers of Christians from *Alexandria*, and other Parts of *Egypt*. When he first arriv'd, he was assaulted by the barbarous Inhabitants with showers of Stones, but in a short time he Civiliz'd their bestial Manners, Converting them from Idolatry to the Christian Faith, Preaching up
and

Bishop of Alexandria. 167

and down those wild and disconsolate Parts, and turning the Wilderness into a Church. Neither could all the Threats of the Governour, hinder the Christians from Assembling at *Alexandria*, though their beloved Bishop was taken from them, and though he proceeded with the utmost Rigor against all that were brought before him, killing great Numbers, tormenting others upon the Rack, loading them with Chains, and throwing them into filthy Dungeons: Under all which Afflictions God supported their Spirits, and animated others to supply them with Necessaries while they were in Prison, and to venture their Lives to inter the Bodies of the Martyrs.

Valerian the Emperor being taken Prisoner by the King of *Persia* in the Year 259, *Galienus* his Son Ruled; who having observed, that while his Father favour'd the Christians, he was very successful; but when he began to persecute them the Divine Vengeance pursu'd him, he thought it more prudent to suffer them to exercise their Religion securely, which he did by the following Edict.

Galienus Emperor, &c. To Dennis, and the rest of the Bishops. We have given Order, that our Indulgence shall be extended throughout the World; and that all Religious Places shall be freed from Force and Violence. Wherefore ye also may freely enjoy the Benefit of our Edict, so that no Man shall dare to vex or molest you, &c.

The like Ordes he sent to the other Bishops, giving them the free leave of their *Cœmiteria*, where they bury'd their Dead, and held often Religious Assemblies. The good Bishop was hardly settled at Home, when another Accident fore'd him to retire; For *Æmilianus* the Praefect, partly by his own Ambition, and partly by an unhappy Accident, took upon him the Empire,

168 The Life of St. DENNIS,

Empire the *Roman* Army in *Egypt* joyning with him, both out of dislike to *Galienus*, and affection to *Æmilian* who was a brisk active Man. *Galienus* having Intelligence hereof, order'd *Theodotus* his General to march with an Army into those Parts, who Besieged the City of *Alexandria*, and reduced it to great Extremity; there being likewise two Factions in the Town, one declaring for *Galienus*, and the other for *Æmilian*; so that there was no Commerce between them: and *Dennis* having occasion to Transact with his Friends by Letters, tells us, It was safer for a Man to travel from East to West, than no pass from one part of *Alexandria* to another, so barbourous and inhuman were the Outrages committed there. At length, *Galienus's* Party prevail'd to let in *Theodotus* and his Army, who seiz'd the Tyrant *Æmilian*, and being sent to the Emperor, he caus'd him to be strangled in Prison.

The Region of this lower World is stormy and tempestuous, and one Wave perpetually presses upon the neck of another. After this Persecution was abated, a Civil War, and Cruel Famine succeeded; and no sooner were they over, but a terrible Plague ensu'd, which over-ran City and Country, and carry'd off what the Fury of the late Wars had left, there not having been known in any Age (saith the Historian) so great a Destruction of Mankind. This Pestilence had continued some Years in divers Parts of the Empire, and now invaded *Alexandria*, mowing down both Christians and Gentiles without exception, all Places being fill'd with dying-groans, and mourning for the Dead, or those that were upon their Funeral-beds; it being somewhat like the great *Egyptian* Plague, when there was a great Cry; for here was not an House where there was not only one but many dead. In this lamentable time the Christians out of their super-abundant Charity, Visi-

Bishop of Alexandria. 169

ted and admistred uo their Brethren who were infected, willingly taking their Pains and Distempers upon them, and themselves expiring with them: The Gentiles on the contrary, put off all sense of Humanity, and when any fell sick, even their dearest Friends and Relations, they abandon'd them, left them half dead in the High-ways, or threw them out as soon as they were dead, dreading to fall under that Infection, which yet with their utmost caution they could not avoid. About this time several Heresies were broached in the Church; upon which, a Synod was called at *Antioch*, to which *St. Dennis* was invited; but his Age and Infirmities rendred him uncapable of taking so great a Journey; soon after which he died, in the Eleventh Year of the Emperor *Galiennus*, and of Christ 265.

H The

170 The Life of St. Ambrose,

The Life of St. *A M B R O S E* Bishop of *Milan*, who would not suffer the Emperor *Theodosius* to enter the Church of *Milan*, till he had declared his sincere Repentance for the Murther of 7000 Citizens of *Thessalonica*.



THE Father of St. *Ambrose* was a Præfect in *France*. When he was an Infant in the Cradle, a Swarm of Bees settled upon his Face, and flew away without hurting him; thereupon, his Father said, *If this Child live, he will be some great Man*. In his Youth he went to *Rome*, and gain'd great Knowledge in the Liberal Sciences, and the Christian Doctrine; He was very Eloquent, and of an obliging

obliging Temper; and going to *Milan*, was made Lieutenant of that City. Soon after *Aucientius* the Bishop of that See, who was an *Arian*, dyed, and there were great Hears about electing another; the People being met together about chusing one, a Tumult was raised, which *Ambrose*, as he was Lieutenant of the City and likewise a Consul, going thither to appease, his Presence and Exhortation not only pacify'd the Rage of the giddy Multitude; but caus'd them with one Voice as it were, to nominate him for their Bishop, hoping thereby that all things would be reconciled, and all would embrace one Faith and Opinion. The Bishops that were present, judging that the uniform Voice of the People, was the Voice of God, they without further Deliberation Baptiz'd him (who was then but a Catechumenist, or Learner of the Christian Doctrine) purposing to install him in the Bishoprick. *Ambrose* was willingly Baptiz'd, but earnestly declin'd being a Bishop; whereupon, they acquainted the Emperor *Valentinian II.* with the matter, who wondering at the unanimous agreement of the People, look'd upon it as the Work of Heaven; and signified to them that they should obey the Will of God herein, and create *Ambrose* Bishop, since the Almighty, rather than Men, had preferr'd him to this Dignity.

Ambrose being at length perswaded to accept of this Office, the Face of Affairs was soon changed; the Citizens of *Milan*, who were before at Discord among themselves, henceforth embraced Peace and Unity; whereupon, the good Emperor returned Thanks to Heaven for this great Blessing, saying, *I give thee humble Thanks, O Omnipotent God, and our Saviour Jesus Christ, that whereas I had committed the Bodies of my Subjects to this Man, thou hast also committed their Souls to his care, and hast thereby declared that my Opinion was just in appointing him to such a Place.* After this, Sr.

172 The Life of St. Ambrose,

Ambrose took upon him to acquaint the Emperor freely with the ill Administration of some of the Magistrates ; at which he was so far from being offended, that he said, *I always thought thee to be an honest sincere Man, and was therefore so far from opposing thy Ordination to the Office thou art in, that I gave my free and full consent to it : Do thou therefore propound a Remedy out of God's Holy Word for regulating these Disorders.*

The good Emperor *Valentinian* dying, his Empress *Justina* being tainted with *Arianism*, tho' she could not molest the Orthodox Pastors while he liv'd, yet after his Decease removing to *Milan*, with her young Son, she raised such disturbance against *Ambrose*, that in the end she prevailed to have him Sentenced to Banishment. But the People out of their singular Love and Affection to him, withstood her therein ; resisting those by force that would have carry'd him away unto Exile. But it pleased God, that at this very time news came, that *Maximus* the Roman Lieutenant in *Britain* had Rebell'd, and that *Gracian* the Emperor was slain in *France* by one of the Captains of *Maximus*. This so cooled the heat of *Justina's* Spleen, that she was content to let *St. Ambrose* alone. Yet she endeavoured to work upon the tender and flexib'e Mind of her young Son *Valentinian Junior*, to instill into him the Principles of *Arianism* : An Heresy so called from the Author of it *Arius*, a Presbyter of *Alexandria*, a Man which outwardly pretended much Holiness, who deny'd the Eternity of *Jesús Christ* the Son of God, with the Father, alledging, That he was not of the same substance with God. *Alexander*, a Man of great Piety and Learning, Bishop of that City, being of a gentle Disposition, attempted to have cured him of this Heresy, praying and admonishing him to renounce the same ; but he being of a proud and insolent Nature, persisted therein, and drew many Followers after him, which afterward occasion'd many Seditions, Murders and Murders.

The

The young Emperor being deceiv'd by the Allurements of his Mother, grew quickly to embrace her Heresies; and at length communicated his Mind to *Ambrose*, supposing, that if he could bring him over to his Opinion, he should easily overcome the rest of the Bishops. But *Ambrose* reminded him of the Piety and Sincerity of his Father, exhorting him to Defend the True Christian Faith which he had receiv'd from him, with the same Care as he would defend his Empire; shewing him, That the Doctrine of the *Arians* was directly contrary to the Doctrine of Christ and his holy Apostles, and that the Opinion of the Orthodox Clergy was most agreeable thereto. But the Young Prince was so infatuated with the Error of his Mother, that despising good Counsel, and being inflam'd with Wrath, he surrounded the Church where *Ambrose* was, with a great number of Soldiers, thinking therewith to terrify him. But when he saw the Valiant Champion of Christ was no ways affrighted, he fell into a Rage, and commanded him to come out of the Temple: To whom *Ambrose* answered, *That I will never willingly do; neither will I betray the Sheepfold of my Sheep to the Wolves, nor deliver up the Temple of God to Blasphemers; But if you please to take away my Life, here is my Breast, pierce it either with your Sword or your Spear, which you please; for I am willing to embrace such a Death.* This resolute Answer, made the Emperor withdraw.

Some time before this, *Theodosius the Great* Reigning in the East, there happen'd a great Insurrection in the City of *Theffalonica*, which the Magistrates endeavouring to appease, they were not only Abus'd and Reproach'd, but Ston'd to Death by the Furious Multitude. *Theodosius* having an Account of it, was extremely incens'd against the Citizens, and sent an Army, who slew Seven Thousand of them, the Innocent suffering with the Guilty, without ever examining

174 The Life of St. Ambrose,

the Fact, or proceeding Judicially against them. After this, *Theodosius* march'd into the West against the Tyrant *Maximus*, and having obtain'd a great Victory, he went to *Milan*; as he was about to enter the Church, *Ambrose* met him at the Door, and thus address'd him.

" 'Tis probable, O Emperor, that you are not sensible of the heinousness of the Murders that were committed by your Command; neither when your Wrath was appear'd did you by Reflection weigh the greatness of your Crime. For it may be the Grandeur of your Imperial Dignity would not suffer you to acknowledge your Sin, and your Honour blinded your Reason: But you ought to consider the Weakness and Frailty of Human Nature, and to cast down your Eyes upon your Mother Earth, from whence you had your Original, and to which you must return: Neither should the Splendor of your Purple Robes turn away your thoughts from considering the Frailty of the Body which is shrouded in them. Remember, that you Rule over those who are of the same Nature with you, and are therefore your Fellow-Servants: For God the Creator of the Universe is King, and Lord over all Mankind; How then can you lift up your Eyes to his Temple who is Lord of all? With what Feet can you tread his Courts? How dare you lift up those Hands that are defiled with Blood and Murder; or with those Hands receive the Holy Sacrament of the Body of Christ; or put his Blood to your Mouth, which being inflam'd with Anger, unjustly commanded the shedding of so much Innocent Blood. Depart therefore, and do not aggravate your former Transgression by adding a new one thereto. But submit to that Bond of Excommunication that the Lord of all doth from Heaven impose upon you; which upon your sincere Repentance hath sufficient Power to cure the Diseases of your Soul, and restore the same to health.

The

The Pious Emperor having been Religiously Educated, and being sensible of the Authority of God's Ministers, and what was proper for Kings to do in such Cases, return'd to his Palace with Sighs and Tears. About Eight Months after, the Festival of Christ's Nativity happen'd, during which time the Emperor continu'd in his Palace full of Remorse and Sorrow: Which *Ruffinus* the Master of his Household taking notice of, desir'd to know the Cause of his Grief, he being his great Favourite. The Emperor with renew'd Lamentation, Answer'd; Surely thou dost mock me, *Ruffinus*, or else art ignorant of the great Affliction and Misery that I am under. Have not I cause to bewail my Calamity, when I consider that the Church of God is open to my Servants, yea, to Beggars, who have free leave to enter and pour out their Supplications to Almighty God; and that not only that Place, but Heaven itself is shut against me: For that Saying of our Saviour is still in my mind, Whose Sins you bind on Earth, are bound in Heaven, *Ruffinus* reply'd, If it please your Majesty, I will run to the Bishop, and earnestly and importunately intreat him to free you from this Bond. But I doubt, said the Emperor, you will not be able to prevail with him; for I know the Sentence of *Ambrose* is so just and upright, that he will not violate the Law of God for fear of the Imperial Power. When *Ruffinus* could not be satisfy'd, but engag'd that he would prevail with *Ambrose*, the Emperor bid him go before, and that he himself, hoping he might succeed, would follow him.

As soon as *Ambrose* saw *Ruffinus*, he thus attack'd him;
 "Thou seem'st *Ruffinus* to imitate the Impudence of
 "Dogs; for though by thy Persuasion that Bloody
 "Massacre was committed; yet thou hast so steel'd
 "thy Face as not to be sham'd or grieved that in
 "thy Madness thou hast committed such Outrage
 "against the Image of God. *Ruffinus* endeavour'd by
 H. 4. all

176 The Life of St. Ambrose,

all plausible Excuses to pacify him, acquainting him, that the Emperor would be presently there. *Ambrose*, being inflam'd with an holy Zeal, reply'd, ' I protest, *Ruffinus*, I will forbid him entrance into the Church ; and if he turn his Power into Tyranny, ' I am willing to be slain by him. Upon this Threat, *Ruffinus* dispatch'd a Messenger to the Emperor to desire him to continue in his Palace ; who meeting *Theodosius* in the Market-place, acquainted him with his Errand, *Yet I will go*, said the Emperor, *that I may undergo the just Reproofs which are due to me*. When he came to the Church-door, the Bishop met him, whom he desired to Absolve him from the Excommunication. *Ambrose* plainly told him, that his coming thither was Tyrannical, and that he was an Enemy to God, and had trampled his Laws under his Feet. The Emperor answered, *I do not infringe those Laws with an obstinate Mind, neither do I desire forcibly to enter into the Church ; but do entreat thee to Absolve me, and to discover to me the Clemency of him who is Lord of all things ; neither oughtest thou to shut those Doors against me, which he opens to all that truly Repent of their Sins*.

' What Repentance, says *Ambrose*, do you shew after committing so grievous a Sin ? What Medicines have you apply'd to your Conscience for healing such bloody Wounds ? *It is thy part*, reply'd the Emperor, *to prepare the Medicine, and to apply ; and when the Wound is cured, to remove the same, and it is my part to follow thy Direction*. ' Because, said *Ambrose*, you gave way to your Anger, and did not temper it with Reason and Consideration, but pass'd Sentence with an inflam'd Mind, I desire you to make a Law, That all Sentences pronounc'd in Anger shall be void ; and that in all Causes which concern Death or Confiscation of Goods, Thirty Days shall intervene between the Sentence and Execution ;

“ on; that if there be just Cause, the Sentence may
 “ be revok’d: And at the end of Thirty Days, the
 “ Sentence shall be presented to you, that so laying
 “ aside all Anger and Prejudice, you may weigh
 “ the Cause with Judgment and Calmness, and
 “ either confirm it, or make it void. The Em-
 peror judg’d this to be such prudent Advice, that he
 embrac’d it, and presently Commanded an Edict to be
 drawn up to that effect, which he Sign’d with his own
 Hand; which being done, St. *Ambrose* Absolv’d him,
 and the Emperor entering joyfully into the Church,
 fell prostrate to the Ground, pronouncing that Verse
 of the Psalm, *My Soul cleaveth to the Dust, quicken thou*
me according to thy Word: And then with many Tears
 and Testimonies of Sorrow and sincere Repentance,
 he ask’d Pardon of the Almighty, and was afterwards
 made Partaker of the Sacrament of the Lord’s Sup-
 per.

Upon a time, a Witch sent an Evil Spirit to de-
 stroy *Ambrose*; but they return’d and told her, That
 God hedg’d him in, as he did his Servant *Job*. An-
 other time, one came to his Bed-side with a Sword
 drawn, designing to have kill’d him; but he could
 not stir his Hand, till upon his Repentance and ask-
 ing him Forgiveness for this wicked Attempt, he was
 by the Prayer of St. *Ambrose* restor’d to the use of it
 again. When *Eugenius* was Emperor, *Flavianus*
 the Præfect desir’d leave of him to Build the Altar of
 Victory at *Milan*; which St. *Ambrose* hearing of, he
 retir’d from thence to *Bononia*: But a while after,
Eugenius and *Flavianus* going to War against *Theodosius*,
 he return’d again to *Milan*. Before they went, they
 threatned, That when they return’d Conquerors, they
 would make the great Church of *Milan* a Stable for
 Horses: But the Divine Providence prevented them;
 for *Eugenius* was slain by his own Soldiers, and *Theo-*
dosius got the Victory,

178 The Life of St. Ambrose,

St. Ambrose was very Abstemious, frequent in Watching and Prayer; diligent in Writing, never Dining but on the Lord's-Day: He was very Courageous in defence of the Truth; and merciful to the Poor and Captives: He would weep when he heard of the Death of any pious Pastor. When he was upon his Death-bed, he appointed *Simplicianus*, a good Old Man to succeed him, and continued instant in Prayer to the last Moment. He departed this Life the Third Year of the Emperor *Theodosius*, in the Year of Christ 397. He used to say, *When Gold is offered thee, thou dost not reply, I will come again to Morrow and receive it, but art glad of present possession: But the Salvation be freely offered for our Souls, yet few Men hasten, but most delay to partake of it. Again, It is little to be regarded how much thou givest, but with what Mind: It is not Liberality when thou takest from one by Oppression, and bestowest it upon another: Again, A clear Conscience, ought not to be concerned at any Slanders and Reproaches that are cast upon him; nor to think that they have more power to Condemn than his own Conscience hath to Justify him. Again, To dye for the True Faith, is the burial of all Vices and Faults, and the final Mortification of all our Members, whereby the filthy Streams of Sin are dried up in an instant. It is a voluntary Sacrificing of the whole Man, Soul and Body to the Lord; the greatest and highest Service we can do him upon Earth.*

The

The Life of *S. Chrysostom*, Bishop of *Constantinople*: With God's Judgment upon the Bishop of *Chalcedon* his Adversary.



JOHN Chrysostom was Born in *Antioch*, a City of *Calasyria*; he was descended of the Noble Race of Senators. He design'd at first to apply himself to the Study and Practice of the Law and Politicks, but when he perceived what an unrighteous and tedious Course, and betook himself to a more retired Condition; and changing his Habit and Conversation, addicted himself wholly to the Study of the Sacred Scriptures, and how he might be most useful to the Church of God; persuading *Theodorus* and *Maximus*, his Fellow-Students in the School of *Libanius*, to renounce

180 The Life of St. Chrysostom,

nounce that Employment which was wholly set upon Gain and filthy Lucre, and to follow his Example, and be contented with a little. He was an Associate of *St. Basil*, and was made Catechist and Reader of the Church of *Amiack* by the Bishop of *Jerusalem*, and afterwards Presbyter of that Church by *Evagrius*, who was Bishop thereof.

He was very Temperate and Austere in his Life, and rather severe than courteous in his Deportment; He disregarded the Things of this World, and by reason of his plain and sincere meaning was often deceived. He was very Copious in his Discourse, and painful and diligent in his Ministry, endeavouring to reform the Lives and Manners of his Auditors, and had an excellent Faculty in persuading, above all the Men of that Age. He was frequent and earnest in reproving of Sin, and privately dealt with such as were Scandalous, with so much fervour, as if he himself, as well as the Almighty, had been wrong'd and dishonour'd by them. Hereby he became acceptable among the Common People, but was malign'd by the Great and Rich, who usually take more Liberty in breaking the Laws of God. However the Fame of his Learning spread over all the Roman Empire; so that the Bishoprick of *Constantinople* being void, he was thought most worthy to succeed therein, being unanimously elected both by the Clergy and People, the Emperor *Theodosius* himself likewise approving their Choice, and sending Messengers to bring him thither.

In the mean time the Emperor Convocated a Synod, that thereby his Ordination to this Bishoprick might be confirm'd. *Asperius*, the Prefect of the East, having receiv'd the Emperor's Letters, sent to *Amiack* to *Chrysostom*, as if he meant to confer with him, and upon his coming took him up into his Coach, and carrying him to *Praga*, delivered him to the Emperor's Messengers; using this Privacy to prevent any

Bishop of Constantinople. 181

any Sedition among the *Antiochians*, who he knew would never have suffered him but by force to have been taken from them. When he came to *Constantinople*, he was Ordain'd and seled in that Diocess; and then made it his first Business to inspect into the Lives and Conversations of his Clergy, correcting and reprovng some, and casting others that were Refractory and Scandalous, out of the Church. By his Government and Ministry he, by God's Blessing, Converted many Pagans to Christianity, and reduced several Hereticks from their Errors; and at length he grew so popular and such Multitudes resorted to hear his Sermons, that they were ready to stifle one another.

About this time *St. Chrysostom* was inform'd, That the Churches in *Asia* were generally governed by unworthy Bishops, who either for Affection or Bribes prefer'd unfit Persons to the Ministry; whereupon he went to *Ephesus*, and after he had thoroughly examined the Matter, he depos'd Thirteen Bishops, Constituting Persons of more Honesty and Ability in their room. This Proceeding occasioned the deprived Prelates and their Adherents to raise many Slanders against him, accusing him as a Violator of the Laws of their Country; and stirred up *Eutropius*, an Eunuch belonging to the Emperor, and his great Favourite, and esteem'd as his Father, who was also one of the Consuls of the City, against him. This *Eutropius* procur'd a Law to be Enacted, That Malefactors taking Sanctuary in the Church, should be drawn from thence, and punish'd according to their Demerits; soon after he himself was accus'd for some Abuse to the Empress, whereupon he fled to the Church and lay under the Communion-Table. *Chrysostom* being to Preach next Day, took occasion to reprove the Pride and Insolence of great Men, and to insist upon the Vanity and Uncertainty of all worldly Pomp and Glory. And a while after *Eutropius* was drag'd out of

182 The Life of St. Chrysostom;

of the Church, pursuant to his own Law, and Be-headed.

The *Arians* about this time being by the Emperor removed out of all the Churches of *Constantinople*, held their Meeting in the Suburbs in the Night, where they compos'd certain Hymns and Songs in favour of their own Heresies, and reflecting upon the Orthodox, which they sung in the Morning about the Streets; *Chrysostom* suspecting some of his People might be deluded by these Practices, exhorted them to practise the like in their own Vindication, whereupon the Hereticks being enrag'd, they fell upon the Orthodox, so that some on both sides were slain; which so incens'd the Emperor, that he forbid all the Assemblies of the *Arians*; *Chrysostom* still gaining more upon the Affections of the People both by his Actions and his Preaching.

Yet many of the Potent and Wealthy Clergy hated him for his impartial reproving of them as well as others, whom he sometimes expos'd by Name, especially such, as abus'd their Riches to Pride, Luxury, and Incontinency, whom he labour'd by all means to reduce to a Vertuous Life. Some of them reproach'd him as a passionate, implacable and unsociable Person, never inviting any Man to his Table, nor going to any Feast when he was invited; endeavouring thereby to alienate the Affections of the People from him; tho' the true reason of his not being present at any publick Entertainment, was, because of his great Temperance, and hard Studies, whereby he contracted Rheums, the Head-ach, and other Disorders.

There now arose a great Contention amongst the Monks of *Egypt*, some of the more Ignorant and Illiterate, asserting, That God had a Body like a Man, *Theophilus* Bishop of *Alexandria*, was of this Opinion, and discountenancing those that oppos'd it, they went to *Constantinople* to complain of him to the Emperor and

and to *Chrysostom* : *John* received them courteously, and admitted them to the Prayers of the Church, but not to the Sacrament, till their Cause was heard before the Emperor ; but it being reported, That he had admitted them, *Theophilus* was extremely offended, and contriv'd how to put him out of his Bishoprick ; And engaging *Epiphanius* Bishop of *Salamine* in *Cyprus* (a Man famous for his Life and Learning) by flattering Letters to joyn with him, they prevailed with the Emperor to Summon a great Council of Bishops to meet at *Constantinople*. *Epiphanius* approaching near the City, *Chrysostom* and all his Clergy went with all respect to meet him ; but he soon perceiv'd that the Calumnies rais'd against him had made a deep Impression upon *Epiphanius*, refusing to come to his House, or to have any Society with him, or Communicate with him in the Church, unless he would condemn the Books of *Origen*, and also of *Dioscorus*, and the Monks his Companions, for holding the same Opinions contain'd in those Books.

Two Days after *Epiphaneus* design'd to go into the Church, to instil into the People an ill Opinion of him ; which *Chrysostem* having notice of, he sent *Serapion*, one of his Presbyters, to protest to him, That what he was going about was unjust, and likewise unsafe for him, lest he should raise a Tumult, and suffer as the Author of it ; which warning made him desist from his purpose. At this time a young Son of the Emperor's fell sick ; whereupon the Empress sent to *Epiphanius* to come and pray for him, who reply'd, That the Child should live and do well, if she would forsake *Dioscorus* and his Heretical Associates : May, said the Empress, I will leave my Child in the Hands of God. Let him do with him what he pleaseth ; he gave him me, and he may take him away : But for thy part, if thou canst raise the Dead, why didst thou suffer thy Archdeacon *Crispion* to dye, who was so dear to thee ? Shortly after *Epiphanius* departing for *Cyprus*, and as he

184 The Life of St. Chrysostom,

he went to take Shipping, he said, *John, I hope thou wilt never dye a Bishop*; who reply'd, *I hope thou wilt never come alive into thy own Country.* Both which came to pass, *Epiphanius* dying by the way on Ship-board, *Chrysostom* being depos'd and banish'd,

For after the departure of *Epiphanius*, *Theophilus* came to *Constantinople*, but none of the City went to meet and entertain him; whereupon he went to *Quercus*, a Suburb of *Chalcedon*, and assembling a Council they again condemn'd *Origen's* Books, and Summon'd *John* to appear before them, and answer what was charg'd against him; who refus'd to go till he might first know his Accusers, and the Crimes objected against him before a free Council, saying, *I am not so much a Fool as to appear before s. c's Bishops as are my profess'd Enemies, and to allow them to be my Judges,* Most of the Bishops were incen'd at his Answer, only *Demetrius* and some few others that favour'd *Chrysostom*, departed out of the Council. Whereupon the rest caus'd *John* to be call'd four times, and because he did not appear, but appeal'd to a general Council, they depos'd him; the Tydings whereof being brought to *Constantinople*, the whole City was in an Uproar, and they guarded his House all Night lest he should be carry'd out of the City, crying out, That he should have been heard before a full and free Synod. But the Emperor ordering him to be sent into Banishment, the third Day after his Deposition he secretly surrender'd himself into his Adversaries Hands, and was convey'd away; this being known, occasion'd a Mutiny, and many that before hated him, now pity'd his Condition, affirming, That he was falsely accus'd, and treacherously dealt with, and exclaim'd against the Emperor, and the Council, but most of all against *Theophilus*, whom they were satisy'd was the Author of all this Mischief.

Hereupon the Emperor caus'd *Chrysostom* to be sent for again with all speed by an Eunuch belonging to

Bishop of Constantinople. 185

to the Empress, who found him at *Prenetum* a Mart Town over against *Nicomedia*, and brought him back toward *Constantinople*: However he resolved not to enter the City till his innocency was cleared, and he was acquitted by the Sentence of other Judges, and thereupon stayed in the Suburb called *Mariona*; whereupon the People fell to reproaching the Magistrates, and necessitated him to return home. At his coming into the City great multitudes met him, and brought him to the Church with much respect, requesting him to continue their Bishop, and to be instant in Prayer for the Peace and prosperous Estate of the Church of God.

After this a Silver Statue of the Empress *Eudoxia* was erected upon a Marble Pillar near the Church called *Wisdom*, and Plays and Shews were celebrated the same time; which *Chrysostom* judged to be very scandalous and dishonourable to the Christian Religion, and according to his usual audacity and liberty of Speech, he sharply reprov'd the Authors and Abettors of such Vanities. The Empress supposing that this was done in Contempt of her, she caused another Council to be called together against him; of which *John* being informed he in his next Sermon used this Expression, *Herodias Rageth afresh, Stomacheth anew, danceth again, and seeketh the head of John in a Platter*. This more outraged the Empress against him: And the Bishops being met together in Council, they called the late Prosecutors of *Chrysostom* to accuse him again, he only desiring that their Accusations might be impartially examined. In the mean time the Emperor sent him word, that he would not communicate with him till he had cleared himself from what was laid to his Charge: But the Accusers, being struck with shame, could prove nothing against him. So that the Bishops the present declared that they ought not to examine any other offence, but only whether after his Deposition he had
nor

186 The Life of St. Chrysostom

not assum'd his Bishoprick again without the admission of a Counsel, to which he Answer'd, That he had the consent of fifty Bishops who communicated with him; *Leventius* Bishop of *Ancyra* in *Galatia* reply'd, That there were more Bishops against him. *John* asserted, That the Canon which enjoyn'd this, did not belong to the Church, being made by the *Arians* of *Antioch* against *Athanasius*. But they over-ruling his Plea, pass'd Sentence against him, not considering that they which were the Authors of this Canon, were also the Disposers of St. *Athanasius*.

The Emperor hereupon sent *Chrysostom* word, that he had no Authority to go into the Church; so he continu'd in his House till he was by the Emperor's Command carry'd the second time into Exile. But the Almighty did not suffer these wicked proceedings to go long unpunish'd: For *Cyrinus* Bishop of *Chalcedon*, who had rail'd at him, and abused him, had a Sore broke forth in his Leg, so that he was forc'd to have it saw'd off; yet the Malady remov'd from thence into the other Leg, which he was compelled to have cut off likewise. And presently after such a dreadful Hail fell upon the City of *Constantinople* as was never before known; and in some Days after that the Empress *Eudoxia* dy'd; who was a great Enemy to him, because he boldly reprov'd her for her Faults, telling her once, That for her Covetousness she might be reckoned a second *Jezabel*, she thereupon sent him a threatening Message, to which he return'd Answer, Go tell her, *nil nisi peccatum timeo*, I fear nothing but Sin: Yet when she, by confederating with some others of his Enemies, had procur'd his Banishment into *Hieron*, as he went out of *Constantinople*, he said, None of these things trouble me, for I said within my self, If the Empress will, let her banish me, the Earth is the Lord's and the fulness thereof. If she will, let her saw me asunder, *Isaiah* suffered the same. If she will, let her cast me into the Sea.

I will remember Jonah. If she will, let her throw me into a burning fiery Furnace, or amongst Lyons. The Three Children and Daniel were so dealt with. If she will, let her Stone me, or cut off my Head, I have St. Stephen and John the Baptist my blessed Companions. If she will, let her take away my Estate; Naked came I out of the Womb, and naked shall I return thither again.

His last Banishment was to *Cucusus* in *Armenia*, divers Pastors that adher'd to him being Imprison'd at *Chalcedon* at the same time, and his Favourers at *Constantinople* were sought out by his Enemies, whom they drag'd to Prison, and would have forc'd to Curse him. While he was in Exile, he grew very famous; for having great Sums sent him by his Friends, he employ'd the Mony in Redeeming Captives, and Relieving the Poor; and many resorting to hear his Sermons, his Enemies procur'd an Order from the Emperor to carry him away into some remoter Parts: But growing weak by the way, and unable to endure the scorching of the Sun in those hot Countries, he there ended his Earthly Pilgrimage, to receive a Crown of Glory in Heaven.

St. Chrysostom was a Disciple to *Eusebius*, and had an admirable Wit in composing his publick Discourses. He was belov'd and reverenc'd by all good Men; so that one time when he was like to be Silenc'd, the People cry'd out, *We had better want the Light of the Sun, than the Preaching of Chrysostom.* *Sophronius* testifies, that he never uttered a Lye, never Cursed any one, nor uttered any frivolous Speech, nor would admit of any Vain Sports and Pastimes. His Style was neither too lofty nor too mean, but fitted to the capacity of his Hearers; Holiness and Learning shin'd in all his Works. He Studied not to please the Ears, but to affect the Hearts of his Auditors, whom he used to tell, that they were not only to hear, but to exercise themselves in practising Piety, and searching the Scriptures to avoid Idleness. He contemned Riches,

188 The Life of St. Chrysostom, &c.

Riches, and abhorred Vice, and used many pleasing Similitudes. *Theodoret* calls him, *the eminentest Light in the whole World*. By Authority from the Emperor, he procured all the Idols and their Temples in *Pharice* to be thrown down and demolished, and Reformed all the Churches in *Asia*, stirring up the several Ministers to the practice of Godliness. He sent divers Pastors and Deacons into *Scythia*, which was over run by the *Arian* Heresy, reducing many thereby to the Orthodox Faith: And dispatcht some Ministers to the *Scythian Nomades* by the River *Isther*, to bring them the glad Tydings of the Gospel, who seemed to thirst after the Knowledge of Christ. And whereas one *Gainas* a great Man in *Scythia*, of a proud daring Spirit, importun'd the Emperor to have a Church for himself and Followers, being *Arians*, and the Emperor telling *Chrysostom* that he durst not deny him, he desired to speak with him; and in the Emperour's presence so daunted the haughty Tyrant with his flow and resolute Speeches that he made him decline his request, and return without it. Yea he afterwards so prevailed with *Gainas* that upon his invading the Empire, he brought him not only to make Peace with the Emperor *Arcadius*, but to set the Prisoners free.

He used to say, That as a great Shower of Rain extinguisheth the force of Fire; so Meditation on God's word puts out the fire of Lust in the Soul. Again, As a Boat over loaden sinks, so much Wealth drowns Men in Perdition: Again, A Bulwork of Adamant is not more impregnable than the Love of Brethren. Again, As a Rock, tho' Winds and Waves beat against it, is immoveable, so Faith grounded on the Rock Christ, Abolds out in all Temptations and Spiritual Combates. Lastly, The Devils first Assault is violent; Resist that and his second will be weaker; And that being overcome, Satan proves a Coward. *St. Chrysostom* died in the Year of Christ 400.

The Names of the Ancient Fathers
whose Lives are contained in this
Book.

- T**HE Life of St. Stephen, the Proto (or First)
Martyr for the Christian Faith, who was ston'd
to Death, Pag. I
- II. The Life of St. Philip the Deacon, who Baptized the
Ethiopian Eunuch, p. 15
- III. The Life of St. Timothy the Apostle and Evangelist,
who was drag'd about the Streets till he died, p. 24
- IV. The Life of St. Titus Bishop of Crete, who died in
that Island, p. 30
- V. The Life of St. Dionysius the Areopagite, who was
Beheaded, p. 37
- VI. The Life of St. Clemens Bishop of Rome, who was
drowned in the Sea, p. 42
- VII. The Life of St. Simeon, Bishop of Jerusalem, who
was Rack'd and then Crucifi'd, p. 49
- VIII. The Life of St. Ignatius Bishop of Antioch, who
was devour'd by Lyons, p. 58
- IX. The Life of St. Polycarp Bp. of Smyrna, who was
thrust through in the Flames, p. 65
- X. The Life of St. Justin, Martyr, who (with six more)
was whipt and beheaded, p. 74
- XI. The Life of St. Irenæus Bishop of Lyons, who was
murdered there, with many others, p. 84
- XII. The Life of St. Theophilus Bp. of Antioch, who
endeavour'd to Convert his Friend Autolychus to the
Christian Faith, p. 91
- XIII. The Life of St. Mileto Bishop of Sardis, who pre-
sented an Apology for the Christians to the Emperor,
p. 96
- XIV. The

The Contents.

- XIV. *The Life if St. Pantenus, Gatechift of Alexandria.* p. 101
- XV. *The Life of Tertullian Presbyter of Carthage, who died in his Bed,* p. 107
- XVI. *The Life of Origen, Catechift of Alexandria, with his Lamentation for his Fall,* p. 115
- XVII. *The Life of Babylas Bishop of Antioch, who with three Youths, was beheaded,* p. 129
- XVIII. *The Life of St. Cyprian Bishop of Carthage, who was beheaded,* p. 137
- XIX. *The Life of St. Gregory Bishop of Neocæsarea, who was solemnly buried there,* p. 149
- XX. *The Life of St. Dennis, Bp. of Alexandria, who was banished into a Wildernefs in Lybia,* p. 160
- XXI. *The Life of St. Ambrose Bishop of Milan, who would not suffer the Emperor Theodosius to enter the Church of Milan, till he had declared his sincere Repentance for the Murder of 7000 Citizens of Theffalonica,* p. 170
- XXII. *The Life of St. Chrysoftom Bishop of Constantinople, with God's Judgment on the Bishop of Chalcedon his Adversary.* p. 179

10 DE 62

F I N I S.

an-
oi
cho
07
ith
15
ijh
29
cho
37
ta,
49
cho
60
cho
ter
fin-
of
70
an-
of
79